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A

DEFENCE

OF THE
Humble Remonstrance,
Against the frivolous and false exceptions of
S M E C T Y M N V V S.

W H E R E I N
The right of *Leiturgie* and *Episcopacie*
is clearly vindicated from the vaine cavils,
and challenges of the ANSWERERS.

By the Author of the said *Humble Remonstrance*.

*Seconded (in way of appendance) with the judgement
of the famous Divine of the Palatinate,*

D. A B R A H A M V S S C V L T E T V S.

Late Professor of DIVINITIE in the
UNIVERSITIE of HEIDELBERG:

Concerning the Divine Right of EPISCOPACIE,
and the No-right of LAY-ELDERSHIP.

Faithfully Translated out of his Latine.

L O N D O N,
Printed for NATHANIEL BUTTER in *Pauls*
Church-yard at the pyde-Bull neare
St. Austins gate. 1641.

DEFENCE

Humble Remonstrance,

Against the Resolution and the Assertion of

SMECTYMNVS.

WHEREAS

The Right of Conscience and Liberty

is clearly vindicated from the vain exalts

and assertions of the A. S. M. S.

By the Author of the said Remonstrance.

Seconded (in way of approbation) with the judgement

of the Learned and Pious

D. A. B. KAHAMVS. S. C. N. T. S.

Late Professor of Divinitie in the

University of Leiden

and the Right of Liberty of Conscience

and the Right of Liberty of Conscience

Respectfully Translated out of his Latin.

L O N D O N

Printed for NATHANIEL BUTTER in Great

Church-yard at the Hyde-Bull-head

1641.



TO THE KINGS MOST SACRED MAIESTIE.

Most dread Sovereigne,



Our Majesty was
pleased to cast a gra-
cious eye upon a late
Humble Remon-
strance, made to the
High Court of Par-
liament, bemoaning the lawlesse fre-
quence of scandalous Libels, and mo-
destly asserting the true right of Li-
turgie and Episcopacie. I little
thought that so meek and galllesse a
Discourse could have irritated any the
least opposition; But now, I find to my
griefe, that even to move for Peace is

The Epistle

quarrell enough; and feele many fists
about my eares, ere I could imagine to
have offended. Occasion is taken from
those quiet lines, to combine forces a-
gainst the Cause I maintained. The
quarrell is insolently managed by many
unknowne hands; Yet, the riot of these
impotent Assailants should not easily
have drawn me forth, had I not percei-
ved that their confident ostentation
and proud carriage in this affray, hath
won them some (how undeserved soe-
ver) opinion of skill, with their credu-
lous Abettors; and thereby, some dis-
advantage to my just cause. As one
therefore that hates to betray the truth
by an unfaithfull silence, I doe cheer-
fully enter these lists, rejoycing to hope
that Your Majesties Eye may be the
Judge and Witnesse of my successe.
Neither shall it be displeasing to Your
Ma-

Dedicatorie.

Majestie, that Your most honourable Peeres, and most faithfull Commons, now assembled, shall see the injustice, and ungroundednesse of that bold Appeale, which was made to them, by my daring Answerers; whose Abilities I taxe not, but their Fidelity I must; as those who have sought foulely to abuse their implored Judges with false shewes of mis-alledged Antiquity, and meerly colourable pretences of proofs: Which if I doe not make good to them and the world in this ensuing Discourse, let the blemish of reputation lead way to the sharpest censure upon the person of

Your Majesties

zealously-loyall Subject,

The most humble Remonstrant.

Majesty, that Your most honorable
 Treasures, and most faithful Counsellors,
 now assembled, shall see the injustice,
 and ungroundedness of that bold Ap-
 peal, which was made to them by the
 daring Answerers; whose Abilities I
 take not, but their Fidelity I trust; as
 the same have sought to answer
 their implored Judges with false hopes
 of unalleged Antiquities, and merely
 colorable pretences of proofs: Which
 if I do not make good to them and the
 world in this ensuing Discourse, let the
 blame of reputation and duty to the
 sharpest censure upon the person of

Your Majesty

truly-love-subject

The most humble Remonstrant



A
DEFENCE
 OF THE
Humble Remonstrance.

SECT. I.

MY single Remonstrance is encountered with a plurall Adversary that talks in the style of *We*, and *Us*: Their names, persons, qualities, numbers, I care not to know; But, could they say, *My name is Legion, for we are many*; or were they as many Legions as men, my cause, yea Gods, would bid me to meet them undismayed, and to say with holy David, *Though an host should incamp against me, my heart shall not feare*: The truth of God, which I

Psal. 27. 3.

maintaine, shall beare me up against the discouragements of my confessed weaknesse; In which just confidence I doe gladly fly to the Bar of this high and honourable Court, craving no favour but justice.

Besides number, these men think perhaps to carry it by bulk; for those that spare not to condemne the multitude of my few words, lash out into so tedious an Answer, that if I should return them a Reply in the same proportion, the Readers eye would be tyred with the very prospect, and his tongue could not but say, *Quis leget hæc?* But, though they have had so little mercy on him, as to put him to the penance of their long-some Volume, I dare not abuse his leasure in following them in every step of their loose and superfluous discourse; but shall so contract their lavish sheets, as that whiles I save time, I shall not lose ought of truth.

Acts 17. 22.
Areopagus
Mars-hill, or
The Court of
Areopagites.

And first, these brieft men complaine of the length of my Preface; and fetch their grounds afar off, from the admired sons of Justice, the *Areopagi*: The *Areopagi*? who were those? Truly my masters, I had thought this had been the name of the place, not of the

the men. It is an ill signe, they say, to stumble at the threshold. And what say the admired *Areopagi*, the grave Judges of Athens? They condemne Prefaces, and Passion; neither of which can be justly charged upon the *Remonstrance*: For the Passion, let any Reader judge, whether ought can be more calmly, more mildly written; and for the Preface, brethren, your censure is palpably mistaken; for that which you mis-call the *Preface*, is one of the maine pieces of the substance of that intended Discourse, which was a too just complaint of the shamefull number of Libels, lately dropped from our lawlesse Presses; A point no lesse considerable, nor lesse essentiall to that proposed *Remonstrance*, then those, which your peremptory *Analysis* makes the onely subject thereof. I beseech you brethren, spend your Logique upon your own Works, let mine be such as I contrive them.

Those trifling cavils which you are pleased to make at some phrases of this mis-named *Preface*, are not worth notice; It is not for us to run after the spending of every mouth: Belike, it angers you, to heare of the honesty

*Branded, and
mislik't, &c.*

of my moderate Paper, out of the conscience of your owne guiltinesse. Faine would you excuse that which the world cryes shame on, the multitude of the late seditious Pamphlets; whereat you might well blush in silence; when an honourable person in open Parliament could reckon up no lesse then seven-score, that had passed the Presse since the beginning of this Session.

Pag. 4.

Those other verball exceptions are but light froth, and will sink alone; that scum may be worth taking off, which followes; wherein I shall desire all indifferent eyes to judge, whether these men doe not endeavour to cast unjust envie upon me, against the cleare verdict of any knowing mans conscience: In comparing of Governments of Churches and States, I had said, that if Antiquity may be the rule, the Civill Politie (as in generall notion) hath sometimes varied, (as that of the State of Rome had done to seven severall formes) the Sacred, never; The Civill came from arbitrary imposers, the Sacred from men inspired: these gracious Interpreters would needs draw my words to the present, and particular Government of our
owne

owne Monarchie, as if I implied that to be variable and arbitrary; and are not ashamed to mention that deadly name of *Treason*; Whereas no man that is not wilfully blinde, sees that I speak of the common formes of Government, that are in the severall States and Dominions in the world; whereof some are ruled by an Aristocracie, others by a Democracie, others by a Monarchie, whether limited, or absolute, others by a mixed form of all these; which were in their first beginnings, in the free arbitrement of their Founders; not aiming at the settled Government of any one Kingdome, much lesse of our owne.

Brethren, whiles you desire to seem godly, learne to be lesse malicious. In the meane time, God blesse all good men from such charity, and our sacred Monarchy from such friends. The forme of the Episcopall Government of the Church hath, contrarily, been ever one and the same, without any considerable variation; and if it have anywhere invaded the Civil administration and yoked Monarchy, it is the insolence of the persons, not the fault of the Calling: And

if *William Rufus*, a Prince noted for grossly irreligious, oppressed by tyrannicall Popish Prelates, did let fall this cholerick word, that he would have the Jews confute them, and that rather then faile, England should turn Jewish, on this condition; Is this an argument for any Christian to use, for the confuting of godly, and loyall Protestant Bishops? which are ready to be censured rather for too great observance of Sovereignty? Let any but a Jew judge, whether this be a fit instance for a Christian. Any thing serves against Episcopacie; The testimony of a Pope, (whom these men honour highly) *Pius 4.* is also, brought in as irrefragable, against the Divine right of Bishops. And what sayes Antichrist? Hetels the Spanish Ambassador, that his Master, suing for the Councils declaration of this truth, knew not what he demanded; for Bishops so declared, would be exempted from his Regall power, and as independent as the Pope himselfe. Tell me, brethren, Do ye like, or beleve this assertion, because a Pope said it? Or can ye blame him (who would have all Episcopall Jurisdiction derived meerly from himselfe) to be unwilling that their
right

right should be yeelded to have the same grounds which he pretends for his owne? And if there might be this danger in those Kingdomes where the Clergy challengeth an exemption from the power of all Secularity; why is this enviously upbraided to those of ours, who doe gladly professe, notwithstanding the Apostolicall, that is, Divine right of their Calling, to hold their places and exercise of their Jurisdiction wholly from His Majesty?

Not lesse spitefull, nor more true, is your observation of the comparison made betweene the indeavours of alteration in our neighbour Church, by our Episcopall faction, and that which is now justly desired by the humble Petitioners to the honourable House. It is a foule sclander to charge the name of Episcopacie with a faction, for the fact imputed to some few. Fie, brethren, are ye Presbyters of the Church of England, and dare challenge Episcopacie of faction? Had you spoken but such a word in the time of holy *Cyprian*, whom you frequently cite, as a patterne of good discipline, what had become of you? Neither is the wrong lesse, to
make

make application of that which was most justly charged upon the practises, and combinations of libelling Separatists, to humble and peaceable Petitioners; the one railing down-right upon an established and holy Government, whom I deservedly censured, the other modestly suing for a reformation of the abuses of Government: Surely, whiles the worst are thus patronized by our indulgent answerers, it is an hard question, Whether the Libellers themselves, or these their mis-zealous Advocates, are more justly to be branded for Incendiaries.

S E C T. II.

After this overflowing of your gall, you descend to the two maine subjects of this quarrell, Liturgy, and Episcopacie. I had truly said, that our Liturgie hath been hitherto esteemed sacred, reverently used by holy Martyrs, frequented by devout Protestants, as that which hath been confirmed by Edicts of religious Princes, and our owne Parliamentary Acts. *And hath it so?* say you;
Whence

Whence then proceed so many Additions and Alterations, that have changed the face, and fabrick thereof? Additions and Alterations? What in the present Liturgy? where or what? tell me, I beseech you brethren, are they visible, or are they not? If not, how come ye to see them? if so, why cannot we? perhaps somewhere in stead of Priest, there is Minister; perhaps, Absolution is interpreted by a Remission; perhaps in private baptisme, there is mention of a lawfull Minister; perhaps in stead of Purificatiō of women, there is Thanksgiving; And can ye know the book whē ye see it againe, after these Alterations, these Additions? Is it not now with this mis-altered Liturgy, as with the disguised dames mentioned of old by D. Hall (whō you name, I dare say, for honors sake) so mishapen by their monstrous fashions, that their redivived Gransires could not now know thē? Can ye but blush at this envious and groundlesse suggestion?

And why should not I speake of Martyrs, as the authors, and users of this holy Liturgy? why should not we glory in their name and authority? sleight you them as you please, we blesse God for such Patrons of our good cause: What a poore returne is

C

this?

this? Whiles I tell you what our holy Martyrs did, You tell me what one of our Bishops said; As if we were bound to make good every word that falls from the mouth of every Bishop: Even of the best man we may say as the Psalmist doth of *Moses*, *effudit labijs*, he spake unadvisedly with his lips; As for the words themselves; If a Bishop have said, that our Liturgy hath beene so wisely and charitably framed, as that the Devotion of it yeeldeth no cause of offence to a very Popes care, as onely ayming at an uncontroversory Piety, I see not what hainous fault can herein be imputed to the speech, or the author: Would you thinke it requisite that we should chide, and quarrell when we speake to the God of Peace?

It is no little advantage therefore both to our cause and Piety, that our Liturgie is taught to speake severall Languages, both for use and example; and thereby, our Church hath gained much justification and honor: As for that sharp censure of learned *M^r. Calvin*, *Tolerabiles ineptiae*, how ever it might well have beene forborne by him, *in alienâ republicâ*; and by you, to presse it upon our owne;

we

we honor the name of that noble instrument of Gods glory in his Church, yet withall, we feare not to say, without any disparagement to his worth, that our Liturgie both in the frame, and survey of it, passed the judgement of no lesse reverend heads then his owne: Neither would you thinke it could become any of our greatest Divines, to medle with the wafers, or Lords-day markets of his charge; let every Church take care of their owne affaires.

As for that unparalleld discourse of mine, concerning the Antiquity of Liturgies; unparalleld, you say, because no man, that you have seene, ever drew the line of Liturgy so high as I have done; I must tell you, that perhaps there may be some things in the world, that may have escaped your not-omniscient eyes, and perhaps this may be one; I cannot helpe your wonder, but I shall justifie my owne Assertion. In the meane while, ye doe almost yeeld the question, ere ye argue it; *If by Liturgie (you say) this Remonstrant understand an Order observed in Church assemblies, of praying, reading, and expounding the Scriptures, administration of Sacraments, &c. Such a Liturgie we*
C 2 *know,*

know, and acknowledge, both Iewes and Christians have used; This yeelded, what stick you at? That there were prescribed, and stinted formes composed by particular men in the Church, and imposed upon the rest, this will not downe with you; Wherein I cannot see, how ye will avoid your own contradiction; For I demand; Is this order of praying and administration set, or no? If it be not set, how is it an order? and if it be a set order both for matter and forme (for you cannot, I suppose, under the name of an order, intend a meere Table, or Rubrick) how can it be other, then prescribed? If the formes were meerely arbitrary, to what use was the prescription of an Order? and, if they were not arbitrary, certainly they were in some sort stinted and imposed.

But what a poore exception is this? that *they were composed by some particular men*; Was it ever heard that a whole Church together framed a forme of prayer? Can one uniforme expression bee the originall act of many thousand braines, and tongues? Certainly, some one, or few, must mold that, which all shall both owne, and use. It is a
filly

silly ostentation of Antiquity, that these men bring against these prescribed formes of Liturgie.

Tertullian in his Apol. Chap. 30. sayes, *The Christians of those times did in their Assemblies pray for the Emperour, * Sine moni-*

tore, quia de pectore, that is, not being urged by any superiour injunction, but freely out of the loyall inclination of their owne hearts: (You mis-english it, Without any prompter but their owne hearts.) What is this to a prescribed forme? Or if they will needs so take it, why do they not as well argue, That because our Mi-

nisters doe ordinarily in their Pulpits pray for the King in their owne expressions, therefore there is no forme of Liturgie injoynd? As for their other testimony, it is lesse to the purpose, Who ever denyed that some things are to be asked according to every mans occasion? Doe we abridge this liberty, by ordaining a publike forme? And if the Lords Prayer be yeelded for an ordinary and stinted

* If we may not rather take it to allude to the manner of the Heathens, who because their gods were *multinomines*, according to their severall powers and vertues, had certaine monitors to put the suppliants in mind of the appellations of their Deities, as *Desiderius Heraldus* thinks; and to this purpose brings that of S. *Augustine*, cited out of *Seneca*; as hee reads it, *Alius numina Dei subji-*
cit; or as *Lipsius*, *nomina*; however it cannot give the least colour to the sense intended by the Answerers.

forme, why not others? Since the opposers of stinted forms, do, upon the same grounds, decry that also. S. Austin saies, it is free to aske the same things that are desired in the Lords Prayer, *aliis atq; aliis verbis*, (in other wayes of expresseion) who ever doubted of

Aug. de bon. persever. c. 22. *Uti nam tardi corde sic audirent disputationes nostras ut magis intuerentur orationes nostras, quas semper habuit, & habebit Ecclesia ab exordiis suis, usq; dum finiatur seculum.*

Just. Mart. Apol. 2. The words are, ὅτι διὰ τῆς αἰτίας: That is, with all intention; and implied in that of the same Justin Martyr, ἀνιστάμεθα κοινὰ πάντες, καὶ εὐχαριστοῦμεν.

it? Yet themselves will not dare to hold, that * in S. Austins time, there was no publique Liturgie; this is but to mock the Reader.

If Justin Martyr said, that [ὁ ᾠδῶν] (whom they somewhat guiltily translate The Instructor of

the people) prayed (as they falsly turne it) according to his ability: It is true; So doe ours, and yet God be thanked wee have a Liturgie, and so had they. Neither is this liberty of pouring out our selves in our prayers ever the more impeached by a publique forme, since both those may, and doe well stand together.

It is somewhat magisterially said by these men, that Set and imposed formes were not introduced

duced, till the Arrian and Pelagian heresies did invade the Church; and as clerkly doe they immediately

Conc. Laod. c. 19. First the prayers of the *Catechumeni* preceded, then those of the Penitents followed, then those of the Faithfull concluded.

confute themselves, by their owne testimonies cited out of the Council of Laodicea, which was before their limited time, as being before the Nicene: and betwixt that and the Neocesarean. Nothing can be more full then the Canon of that ancient Synode, That the same Liturgie of prayers should be

always used both in morning and evening. Yet to mend the matter, *This* (say they) *was a forme of a mans owne prescribing*: Were it so,

ὡς τὸ ἴδιον αὐτὴν
λεητουργίαν τῷ
ἐν ἡμέρᾳ πάντοτε
καὶ ἐν ἡμέρᾳ ἑσπέρᾳ
καὶ ἡμέρᾳ ἑσπέρᾳ
ἐν ταῖς ὁφθαλμοῖς
γίνεσθαι.

Con. Laod. c. 8

wherein is that the better? But how appears it? By another Canon in a following Council, which was the third Council of Carthage, c. 23. As if Carthage meant to tell what was before done at Laodicea. And what say the Fathers at Carthage? That in assisting at the Altar, (so are their words) the Prayer should be directed to the Father, & *quicumq; sibi preces aliunde describit*: That is, whosoever shall offer to make use of any other forme then is prescribed, should first confer with his more learned brethren: Plainly implying

Concil. Mi-
lev. 2. cont.
Celest. &
Pelag.

implying the contrary to that, for which the Answerers alledge it, That the usuall and allowed forme was not of his owne composing; and his owne must not be at his owne choise. That of the Milevitane Council is shuffled up by the Answerers, not with too much fidelity; for where they pretend the onely drift of the Council to be, that none should use set prayers, but such as were approved of in the Synode, The words of the Council are full and affirmative, *Placuit ut preces*, It is ordered that the prayers or orisons which are allowed in the Synod, &c. shall be used or celebrated by all men; *nec alie omnino dicantur*, and that no other shall be used in the Church, then those, &c. approved in a Synod; adding a sound reason, *ne fortè aliquid, &c.* Lest perhaps something may be composed by them, through ignorance, or want of care, contrary to the faith.

Nothing can be more plaine then that our Saviour prescribed to his Disciples (besides the rules) a direct forme of Prayer, whiles he saith, *Pray thus*: Much of which forme I find cited, as of ancient use, out of the *Seder Tephilloth* of the Jews of Portugall, the Antiquity whereof

wherof, as not knowing how I might avow, I expressed my selfe (within three daies of the first impression) in the safe termes of the immedate edition; which these men will not be pleased to take notice of, lest they should finde their mouthes to be stopt before-hand; and so they should have lost their deare quarrell. Howsoever, that it may not seeme too strange, that our Saviour should take up the formes, and usages, that had formerly obtained; surely, that he was pleased to make use, in the Celebration of his last, and heavenly banquet, of both the fashions, and words which were usuall in the Jewish feasts, *Cassander* hath well shewed in his *Liturgica*.

The set formes of prayer, that were used at the *Mincha*, and other the severall occasions of the Jewish sacrifices, I finde specified by learned *Cappellus* in his *Spicilegium*, to whom I referre the reader.

In the meane while, since they make such wonder of a set forme, used by Gods people, ever since *Moses* his time, I shall give them such a hint thereof, as perhaps they have not heard of, before: In the Samaritane Chronicle, now in the hands of the incomparable

Postea mortuus est Adrianus (Cuius Deus non misereatur) obiitq; cum luctu magno, &c.

** (viz. the high Priest then living)*

Primate of Ireland, the Lord Archbishop of Armach, by him procured out of the Library of the famously learned *Ios. Scaliger*, thus they shall finde, After relation of the death of *Adrian* the Emperour (whom these Jewes curse with a *Deus conterat ejus ossa*) which in their computation falls upon the yeare 4513. from *Adam*; *Quo tempore abstulit, &c.* At which time say they, * he tooke away that most excellent book which was in their hands, ever since the calme and peaceable times of the Israelites, which contained those songs, and prayers, which were ever used before their sacrifices; For before every of their severall sacrifices, they had their severall songs, still used in those times of peace; all which accurately written, were transmitted to the subsequent generations, from the time of *Moses*, (the Legat) unto this day, by the ministry of the high Priest; This book, did that high Priest embezell, wherein was contained their Genealogies, to the dayes of *Phineas*, together with an historicall enarration of the yeares of their generation, and life; Then which book, there is no history besides the Bookes of *Moses*, found more ancient

ancient; Thus that ancient Record.

That there were such forms in the Jewish Church we doubt not, but that they should be deduced to the use of the Church Evangelicall, to save the labour of their devotions, is but a poore and groundlesse requisition.

Buxtorfius tells us that the Creed of R. Ben Maimon was taken out of the Jews Liturgy.

Those formes which we have under the names of S^t. Iames, (who was, as *Egesippus* tells us, the first Bishop and *Leiturghus* of *Hierusalem*) of *Basil*, and *Chrysostome*, though they have some interfections which are plainly spurious, yet the substance of them cannot be taxed for other then holy, and ancient: And the implication of the ancient Councell of *Ancyra* is worthy of observation, which forbids those Presbyters that had once sacrificed, προσφέρειν, ὁμιλεῖν, ἢ λειτουργεῖν τὰ τῆς ἱερικῶν λειτουργικῶν. to offer, or to preach, or to serve in the holy Liturgies, or administrations; Howsoever, I perswade my selfe every ingenuous reader finds reason and authoritie enough in this undeniable practise of antiquity, to out-face an upstart conceit, of some giddie heads, that condemne all formes of prayer (be they never so holy) because such.

Now what should a man doe with such

sullen and crabbed pieces as these? If he crosse them in plain termes, he is false? If he comply with them in good words, he Rhetoricates? What have I professed concerning conceived prayers, but that which I ever allowed, ever practised, both in private, and publike? God is a free Spirit, and so should ours be, in prowring out our voluntary devotions, upon all occasions; Nothing hinders, but that this liberty, and a publique Liturgie should be good friends, and may goe hand in hand together; and whosoever would forcibly sever them, let them beare their owne blame; I perceive, this is it which these techie men quarrell, and dislike, that I make the applause of conceived prayer, but a vantage-ground to lift up the publique forme of our sacred Church-Liturgie the higher; which they are indeed loth should stand upon even termes, yea above ground, professedly wrangling, first, *at the Originall*, then *the confirmation of it*: For the first, I had said our Liturgie was selected out of ancient modells; including, in a parenthesis [not *Roman* but *Christian*] and thereby signifying (as any ingenuious reader would construe it) that

that our said Liturgie had no relation either to the place, or religion of Rome, but onely to the Christian and holy matter of those godly prayers. Now these charitable men fly out into high termes, and beseech your Honours to consider, *How ye may trust these men, who sometimes speaking, and writing of the Roman Church, proclaime it a true Church of Christ, and yet here, Roman and Christian stand in opposition.* Ignorantly, or maliciously? when any man may see here is not an opposition meant, but a different modification: As when the Prophet sayes, *I am a worme, and no man,* Or; the Apostle, *It is no more I, but sin,* Or; *I live, yet not I but Christ liveth in me:* Neither is any phrase more common in our usuall speech. In what sense we hold the Roman, a true Church, is so cleared by the unanimous Suffrages of unquestionable Divines, that this iron is too hot for their fingers. Being then thus qualified, our Liturgie needs not be either ashamed of its originall, (published in King Edwards Proclamation) or blankt with their unjust aggravation.

The composers of it we still glory to say, were holy Martyrs, and Confessors of the
D 3 blessed

blessed Reformation of Religion ; and if any
 rude hand have dared to cast a foule aspersi-
 on any of them , he is none of the Tribe I
 plead for, I leave him to the reward of his
 owne merits : Thus composed , and thus
 confirmed by the recommendation of foure
 most religious Princes, and our owne Parli-
 amentary Acts, they dare not absolutely dis-
 charge it ; but they doe as they may, nibble at
 it in a double exception, *The one of the over-ri-*
gorous pressing of it, to the justling out of Preaching,
and conceived Prayer, which was never inten-
 ded either by the Law-makers, or moderate
 Governours of the Church ; *The other, that nei-*
ther our owne Lawes, nor K. James his Proclamati-
on are so unalterable as the Lawes of the Medes and
Persians. Which bold flout, how well it be-
 comes their gravity, and pretended obedi-
 ence, we leave at either Bar.

After an over-comprehensive recapitulati-
 on of their exploits in this mighty Section,
 they descend to two maine *Quere's*, whereof
 the first is, *Whether it be not fit to consider of the*
aliation of the present Liturgie ; Intimating
 herein, not an alteration in some few expres-
 sions, excepted against, but a totall alteration
 in

in the very frame of it, as their reasons import. Yet doubtlesse, Sirs, ye may consider of it; it is none of the Lawes of the Medes and Persians. What if the weak judgement of K. *James*, upon some pretended reasons, decreed all forbearance of any farther change? What if that silly and ignorant Martyr, Dr *Taylor*, could magnifie it to B. *Gardner*, and others, as complete? What if great Elogies and Apologies have been cast away upon it, by learned men, since that time? What if Innovations in Religion be cryed out of, as not to be indured? yet consider of the alteration: Neither need ye to doubt but that this will be considered by wiser heads then your own; and whatsoever shall be found in the manner of the expressions fit to be changed, will doubtlesse be altered accordingly; but the maine fabrick of it, which your reasons drive at, my hope is we shall never see to undergoe an alteration: Yet still doe you consider of this your projected alteration, whiles I consider shortly of the great reasons of your consideration.

First, it symboliseth much with the Popish Masse:
Surely neither as Masse, nor as Popish: If an
holy

holy Prayer be found in a Roman Portuise, shall I hate it for the place? If I find gold in the channell, shall I throw it away because it was ill laid? If the Devils confessed Christ the Son of God, shall I disclaime that truth, because it passed through a damned mouth? Why should we not rather allow those good prayers, which symbolize with all Christian piety, then reject those which dwel amongst some superstitious neighbours?

2. *It was composed, you say, into this frame, on purpose to bring Papists to our Churches.* Well, had it been so, the project had been charitable, and gracious. What can be more thank-worthy, then to reclaime erring soules? *But it failed in the successe.* Pardon me, brethren, if it had done so, it was neither the fault of the matter, or of the men; but it did not: Sir *Edward Coke* can tell you, that till the eleventh yeare of *Qu. Elizabeth*, all came to Church: Those times knew no Recusant then: At last, the Jesuitish Casuists, finding their great disadvantage by the inoffensive use of our Liturgie, determined it utterly unlawfull to joyne in Church-service with Heretiques. Hence came this alienation, hence this distraction, that we have

In his speech
at Norwich
Assizes,
published.

not

not won more; it is not the fault of our publique devotion, why doe you not impute it to the want, or weaknesse in preaching rather? But that our Liturgy hath lost any to the Popish part, it is not more paradoxe then sclander.

Those stumbling blocks which you say
our Liturgy laies before the feet of many, are
by many removed, and amongst the rest, by
a blind man; whose eye-lesse head directed,
how to avoid those blocks, which these
quick-sights will needs see, how to stumble
at. But if there be found ought that may in-
danger a scandall, it is under carefull hands
to remove it. *M. Fisher.*

It is Idoliz'd, they say, in England; they
meane at Amsterdam; some Separists have
made it such; never any just Protestant:
others say rather that too many doe inju-
riously make an Idoll of preaching; shall
we therefore consider of abandoning it?
and if some one have passed an hyperbolicall
praise of it, must it therefore be marred in
mending?

Multitudes of people, (they say) distast it; more
shame for those that have so mistaught
E them;

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them; (would God too much multitude did not, (through ill teaching) distast the truth of wholesome doctrine, and abhorre Communion with the true Church of Christ) shall we to humour them, abandon both?

6. *There is a vast difference, (they say) betweene it and the Liturgies of all other reformed Churches; A difference? wherein? not in the essentiall points, but in some accidents, and outward formalities; Whose fault is that? ours was before theirs; why did not they conforme to us; rather, then we come backe to them? I may boldly say, ours was, and is the more noble Church; and therefore more fit to lead, then to follow: But indeede since our Languages, and Regions are different; what neede is there, our Liturgies should be one? and why should we bee more tyed to their formes, then those of all other Christians, Grecians, Armenians, Copths, Abassine, Arabian, Egyptian? all which differ in no lesse from each other, then we from them: Consider now, brethren, whether these reasons of a change be worthy of any consideration.*

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The second *Quare* is so weak, that I wonder it could fall from the pens of wise men; *Whether the first reformer of religion did ever intend the use of a Liturgie, further then to be an helpe in the want, and to the weaknesse of the Minister;* Brethren, can ye thinke that our Reformers had any other intentions then all other the founders of Liturgies, through the whole Christian, yea and Jewish Church? the least part of whose care was the help of the Ministers weaknesse, and their maine drift the helpe of the peoples devotion; that they knowing before-hand, the matter, that should be sued for, and the words wherewith it should be clothed, might be the more prepared to joyne their hearts to the Ministers tongue, and be so much more intent upon their devotion, as they had lesse neede to be distracted with the doubtfull expectation of the matter, or words to be delivered.

It is no lesse boldly then untruly said, that *all other Churches reformed, though they use Liturgies, doe not binde their Ministers to the use of them;*

[Binding] is an ambiguous word; I am sure both the French, and Dutch, I beseech you tell me brethren, how you construe those words of Calvin which he wrote to the Protector of England. Anno 1548.

Oct. 22. Quod ad formulam precum et ritum Ecclesiasticorum, valde protesto ut certa illa extet à qua pastoribus discedere non liceat in functione sua; tam ut consularur quorundam simplicitati & imperitiæ, quam ut certius ita constet omnium inter se ecclesiarum consensus, postremo etiam, &c. That is; As for a forme of prayers, and of rites Ecclesiasticall, I do greatly approve that there be a certaine one extant from which it should not be lawful for the Ministers in their function to depart: both that by this meanes provision may be made for the simplicity, and unskillfulnesse of some, and the consent of all Churches amongst themselves may more certainly appeare; Lastly that thus there may be a remedy for the desultory levity of some men that affect still certaine innovations; as I have shewed that the Catechisme it selfe serves for this purpose. So therefore there ought to be a set forme of Catechisme, a set forme of administration of Sacraments, and of publique Prayers.

Churches (In both which I have beene present) require their prescribed formes, to be used both in Baptisme, and in Celebration of the Lords Supper, and in solemnization of Matrimony: And in what ranke will they place the Lutheran Churches? And if the reformed Churches use this liberty, what a poore handfull are they to that world of Christian Churches abroad, which doe both use & injoyne their Liturgy, in that first forme we have seene urged in the Melevitane Councell.

2 The Rubricke in King Edwards booke is mis-construed, which only out of respect to the peoples ease, and their more willing addiction to the hearing of Sermons, (which were then so much more long as they were more rare) gave that liber-

ty to Ministers in the use of the Liturgy, which divers Ordinaries at this day (upon my certaine knowledge) have often yeelded unto: That Rubrick imports no more then our practise; neither of them disparages our Liturgie.

The Homilies are left free (they say) to be read or not, by preaching Ministers; why not then the Liturgie? And if it can be thought no lesse then sacriledge to rob the people of the Ministers gift in preaching, and to tie him to Homilies, it can be no lesse to deprive them of their gift in Prayer. Did we utterly abridge all Ministers of the publique use of any conceived Prayer, on what occasion soever, the argument might hold force against us; but, that being yeelded, our Liturgie is untouched: Neither were it a lesser sacriledge to rob the people of a set forme, by the liberty of a free expression: And how doth this argument more strike us then all the Churches of the Christian world, whose preaching is out of their conception, whiles their Liturgie is injoynd?

It is a false ground, that the imposing of the Book ties godly men from exercising their gift in Prayer: An injoynd Liturgie

may well stand with the freedome of a Prayer conceived : The Desk is no hindrance to the Pulpit : He is wanting to his duty, that slackneth either service.

5. Much lesse can this be any reason to keep men from their presence at our Church-service, that a Liturgie is imposed. Tell me, Is this Liturgie good or evill ? If it be evill, it is unlawfull to be used ; If good, it is not unlawfull to be imposed : And were the imposition amisse, what is that to the people ? It is imposed upon the Minister ; that whether act, or passion rests in him, the people are no more concerned in it, then if a Minister should tye himselfe to the use of a Prayer of his owne making, (as I have knowne some of the most famous Divines of this Kingdome constantly do :) If then there be no way left to recover the people to a stinted prayer, but by leaving it free to use, or not to use, Oh miserably mis-led people, whom nothing, belike, can reclaime, (after such doctrine instilled) but a professed confusion ! Well may they object to themselves in this way, divisions and disturbances, following upon a perfect deformity ; and sooner may they object then

then avoid them. *But why more here* (they say) *then in other Reformed Churches?* The difference is evident, Our Churches have never been but used to a settled Liturgie, which the eares and hearts of our people look for; Theirs, perhaps, began without it: Yet so, as I doubt not but if any man should now refuse to conforme to their established formes, hee should soone feele the dint of their censures. The like answer serves for their objected Homilies: Surely were they enjoined to all, by lawfull Authority, and made so familiar to the eares of every congregation, as the Liturgie is, some few could not forbear them without offence; whiles withall, they should be allowed the helps of preaching: As in this case it is done, the use of the set Liturgie being seconded by prayers conceived. But the project is singular, *That if any Ministers should prove insufficient to discharge the duty of Prayer in a conceived way, it may be imposed upon him as a punishment to use set formes, and no other.* Never Confessor enjoined such a penance; Never Law-maker imposed such a mulct: Certainly it were a more just and needfull motion, that many who take upon them to preach,
(with

(with no small abuse of Gods sacred Word) might (as in way of correction) be injoynd onely to reade Homilies : But who sees not in this overture, an utter cassation of that Liturgie which is pretended to be left free ? For if the freedome of a sole conceived prayer shall depend upon the supposed sufficiencie of the Minister, shew me the man amongst five hundred of the forward Artizans, that will confesse, or think himselfe insufficient for the act, or unfurnished with the gifts of Prayer ? Away then with the Book, whiles it may be supplied with a more profitable nonsense. Surely, where God hath bestowed gifts, it is fit they should be imployed, and improved to the best advantage of his people: But where there is nothing but an empty over-weening, and proud ignorance, there is great reason for a just restraint.

SECT. III.

THUS their cavils concerning the Liturgie are vanished, we descend to the longer quarrell of Episcopacie : Where it is their
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ill hap to stumble again at the entring into these Lists : beginning their answer (pardon good reader) with a manifest leasing; whiles they dare say , that *whatsoever hath beene either spoken, or written by any , either learned Divines, or well reformed Churches, is taxed by me, as no other then the unjust clamours of weake, or factious persons*: Certainly, had I done so , I had beene no lesse worthy to be spit upon , for my saucy uncharitablenesse, then they are now for their uncharitable falshood : After my complaints of the many railing invections, and scandalous Libells published of late, I came now to bemoane my selfe to that high Court “of Justice, in these words; As for that “forme of Episcopall government which “hath hitherto obtained in the Church of “God, I confesse I am confounded in my “selfe to heare with what unjust clamours “it is cryed downe abroad, by either weake “or factious persons; *Abroad* (I say) in relation to both Houses, lest any malicious person should have traduced my words, as reflecting upon any free speech, made in either of them, against some of that calling; alluding to that impious licentiousnesse of our

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frequent

frequent Libellers, both in the City and Countrey, which shamefully revile Episcopacy, as wicked and Antichristian; Now come these brotherly slanderers (sure the termes can be no better) and would needs wiew-draw my words as farre as France, Germany, or Geneva it selfe; and cry out of my Arrogancy, as condemning all Divines, all Churches; which the God of heaven knowes never came within the verge of my thoughts; Yea, if I could have beene so abominably presumptuous as to inlarge my [*abroad*] to other Nations; yet I beseech you, readers, how well this followes; Episcopall government is with unjust clamors cryed downe abroad, by either weake or factious persons, therefore, whosoever speakes or writes against Episcopacy, is either weake or factious: Brethren, if you have any remainders of modesty, or truth, left in you, cry God mercy for this egregious and palpable calumnie.

*Quaquam
descessi ve-
teris confusus
amici, Juve-
nal.*

Of the same straine is their witty descant upon my *confoundednesse*; I made use of the phrase, as that which is taken up by the most elegant Greeke and Latine authors, to expresse

presse extreame sorrow, these deepe Philologers, (as not seeming to know other sense) take it of a confoundednesse, through distraction; *sure the man is not in his right wits: Μῶρον, μαρόμενον ἀγόμεθα;* And how so, trow we? *Heare how he raves? He talkes of all peaceable and right affected sons of the Church, and craves an admittance in all their names, whereas all could not take notice of his booke; doubtlesse a deepe phrensie;* Brethren, I am still, and shall ever be thus selfe-confounded, as confidently to say, that he is no peaceable, and right affected sonne of the Church of England, that doth not both hate Libells, and wish well to Liturgy and Episcopacy; both which summe up my humble Remonstrance.

But this slippe, they confesse, is small, that other is worthy of a large Dos of Ellebore; that I say, *Episcopall government, that is, government by Diocesan Bishops, derives it selfe from the Apostles times; this (they say) they cannot but ranke amongst my notorious——* speake out Masters; I would not have that word sticke in your teeth, or in your throat; and why is this truth so notorious? *because there were no Diocesans of above an hundred yeares after Christ.*

Now readers, I beseech you, cast backe your eyes upon those Lines of mine; and see, whether I make any mention at all of Dioceans; but onely of the sacred government by Episcopacy; Wanton wits must have leave to play with their owne sterne; Brethren, what needs this importunity? Even self-confounded men doe not alwayes speake false; What the joynt-confession of all reformed Divines is concerning the derivation of Episcopacy from the Apostolike times, I have elsewhere shewed from some, in the name of all; and shall doe againe in the due place; to what purpose were this unseasonable anticipation? Indeed no true Divine did ever hold otherwise; The question never was, Whether Bishops were derived from the Apostles, But what kinde of Bishops they were: For us, if we not deduce ours from them in respect of all the essentialls of our calling, let the shame be ours. Whereas I say the government hath continued without any interruption, they aske jeeringly, *what at Rome?* and tell me of some places of the world, as *Scotland* for example, wherein this government was never knowne for many
yeares

yeares together. Brethren, what means this, whether simplicity, or icorne? Could yee imagine me to meane, that every place through the whole world hath had a continued Line of Bishops, ever since the Apostles? sure you cannot wrong your owne judgments; Alas, we could tell you of China, Japan, Peru, Brasil, New-England, Virginia, and a thousand others, that never had any Bishops to this day: Yet it is never the lesse safe to say, that the forme of Government by Bishops in the Christian world, derives it selfe (without interruption) from the Apostles times; for as much as there hath been no time, or age since them, wherein there hath not been this forme of Episcopall Government continued. You tell me, that *In ancient times the Scots were instructed by Priests, and Monks, and were without Bishops two hundred and ninety years.* I acknowledge the words of *Iohannes Major*, I wish they had not been without, either before, or since; but what is this to my assertion? There could be no interruption of that, which had as yet no being: neither did I ever say that Bishops were every where.

You come to England, there you think to have me sure; you desire to know of the Remonstrant, *Whether God had a Church in England in Q. Maries dayes or no?* And *If so, who were then Bishops?* Sure, brethren, you cannot be so ignorant as you make your selves; Have you not seen M^r Foxes Acts and Monuments? Have ye not seen M^r Fr. Masons Vindication of our succession? Or doe ye make no difference betwixt an intermission and an interruption? Doe ye not know that even the See of Rome, (which would faine boast of a known succession) hath yet been without a Bishop longer then the whole raigne of Qu. Mary; if we may beleieve *Damasus* himselve, after *Marcellinus*, for 7. years, 6. months, and 25. dayes? And if after the martyrdome of our Orthodoxe Bishops, revolted, or Popish governours held those Sees, they were corrupt in their places, judgement, and practise; there was not an utter abolition of their calling, which their repentance restored to its first vigour. Where I justly aver this continuance to have been without the contradiction of any one congregation in the Christian world, you vainly think to choak me with a story

story from our own darling, *Heylin*, which tells us of the furious violence of the people of Biscay against the Bishop of Pampelona, reported also by the Spanish history : to which you referre us; concealing yet, that which the same history relates, that this was done upon some attempts and wrong conceived to be offered them by the Clergy.

A goodly instance, and fit for the gall of your inke, and as good a consequence. The Biscainers upon a private quarrell are enra-

ged against the person of their Bishop, and for his sake (for the time) against his fellowes ; therefore some Christian congregation denies the successe of Episcopall Government, from

You might as well have told us out of the same Author, of the strange conditions that are in use amongst them, which they impose upon their King, if ever hee come into their coast ; of his riding with one leg bare, and their mocking of him with their *Maravedis*.

the times of the Apostles. Of the like validity and judgement is your instance of French, Scotish, and Belgick Churches : Who doubts of either their Christianity, or their contradiction to Episcopacy ? But if you did not wilfully both shut your owne eyes, and endeavour to blind the eyes of your Reader, you could not but see, that I limit the time untill
this

this present age. Good brethren, whiles you object bold falshood to me, learn to make some conscience of truths. To let passe your untrue suggestions concerning my assertion, of one and the same forme of Prayer continued from *Moses* to the Apostles, and by the Apostles, &c. I cannot but wonder with what face you can reckon it amongst my untruths, that Episcopall Government hath continued in this Iland, ever since the first plantation of the Gospel. I challenge you before that awfull Bar, to which you have appealed, name but one yeare ever since Christianity had footing in England, (which was under the British or Roman Government) wherein there were no Bishops in this Land; If you can name neither yeare nor Author, be ashamed to say this truth hath had any contradiction, or else I hope the Readers will be ashamed of you. What a poore shift is it to tell me of the contradiction that Episcopacie hath had since the Reformation? I can tell the world that your selves oppose it; what of that? You mislike the Government, you cannot deny that it hath so long continued; so as my assertion continues inviolable,

ble, that the form of this government hath, without contradiction, continued here ever since the first plantation of the Gospell.

The man runs on still, you say, and as thinking to get credit to his untruths by their multiplication, dares boldly say, that except all Histories, all Authors, faile them, nothing can be more certaine then this truth : and here you cry out, Os durum ! and aggravate the matter enviously, by the instance of Divine truths, concerning the maine points of our holy Creede : But, good sirs, doe ye bethinke whom you speake to ? Could you suppose to meete with so meane readers, as should not know that no phrase is more ordinary in our houely discourse, then this; when we would confidently affirme any truth, to say, It is so true as nothing can be truer ? Not to enter into any metaphysicall discourse concerning the being, or degrees of truth, (wherein some that would be wise, may perhaps have lost themselves) would any man thinke it reasonable, that upon such an ordinary and familiar assertion, he should be called to account for the articles of his Creede, and be urged to compare his truth with Gods ? Away with this witleffe and

malicious intimation : Pardon me readers, that I have spent so much time and paper, in following these triflers so close; their uncharitable suggestions drew me on, Judge ye now whether of us have more just cause of indignation.

SECT. IIII.

Hitherto they have flourished, now I hope, they will strike; against the Libellers importune projects of innovations, I urged that were this Ordinance meerly humane, or Ecclesiasticall, if there could be no more said for it, but that it is exceeding ancient, of more then 1500. yeares standing, and in this Island of the same age with the Gospell it selfe, this might be a just reason to make men tender of admitting a change; an argument which I seconded with so rationall inforcement, as will I doubt not prevaile with all unpartiall judgments : Now my witty Answerers tell me this is an *argumentum Galeatum* (and that the reader may know they have seene a Father, cite *Hierome*, who gave that title

title to a Prologue, but never to an argument) and as if arguments were Almanacks, tell us, *it was Calculated for the Meridian of Episcopacy, and may indifferently serve for all Religions.* Truly brethren, you have not well taken the height of the Pole, nor observed a just zenith; for could you say so much for the Presbyteriall government, had it continued here so long, I should never yeeld my vote to alter it; an uninterrupted course of so many yeares should settle it still: So as you are plainly deceived, the argument is not calculated for the Meridian of Episcopacy; but for whatsoever government; if so long time have given it peaceable possession, there had neede to be strong reasons of Law, for an ejection; But that it may serve for all Religions, it is but an envious suggestion; unlesse you adde this withall, save where the ground of the change is fully convictive, and irrefragable; in which cause both the mouthes of Jews, and Heathens, and Papists, and your owne may be justly stopped.

As for that overworne observation of Cyprian, that our Saviour saies, *I am the way, the truth, and the life;* but doth not say, *I am custome,*

it is no lesse plausible then usefull, but if we regard soundnesse of ratiocination, it is an illustration meerly negative: so we may say, he saith not, I am reason, I am experience, I am authority; and yet authority, experience, reason are worthy to sway with us, in all matters of question: and withall, He that said, *I am the way*; said, *that the old way was the good way*: and if custome without truth (as that Father said well) be nothing but a gray-haired error; or, as Sir *Francis Bacon* wittily, Antiquity without truth is a Cipher without a figure, yet where custome and antiquity are backed with truth, there they are figures multiplied with many Ciphers.

As for the time wherein their Learned ancients affirme, the Church not to have been governed by Bishops, but by Presbyters, and for the difference pretended to be betwixt the Primitive Bishops, and ours, we shall meet with it in such due time and place, as shall be justly occasioned; What needs this frivolous wast of unseasonable words? where-with unlesse these men desired to swell up this their windy bulke, why doe they tell us yet againe, of that already answered, and ground-

groundlesse exception; against both their owne eyes, and conscience; where I say, that that his government hath continued in this Iland, ever since the plantation of the Gospel without contradiction; when as they cannot name any man in this Nation that ever contradicted Episcopacie, till this present age, or that ever contradicted this truth, that Episcopacy hath so long continued in this Iland; which is the only drift of my words; For, alas, could I be so simple as not to know that this age hath bred opposition enough to the present government? could I doubt whether these very men oppose it? Yet, let the boldest forehead of them all denie that it hath continued thus long in this our Iland, or that any till this age contradicted it; so as that my assertion is just, their exception false, and vaine: As for that supplie of accessory strength, which I not begge, but raise, and evince from the light of nature and rules of just policie, for the continuance of those things, which long use and many laws have firmly established, as necessary, and beneficiall; it will stand long enough, against the battery of their Paper-pellets; If some statute Laws,

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which

which seemed once necessary, and beneficial, proving afterwards, in proceſſe of time, noxious and burthenſome, have beene juſtly, and wiſely repeated; Let them tell me, whether the fundamentall Lawes of the Kingdome, upon any mans abuſe, may be ſubject to alteration, or whether rather their wiſedomes would not think fit to determine that the Lawes muſt ſtand, and the abuſes be removed; ſuch is the cauſe we have now in hand, and if we ſhall goe leſſe: I ſpeake not againſt an impoſſibility, but an eaſineſſe of change, the queſtion being ſo ſtated (which their guiltineſſe would willingly over-look) that things indifferent, or good, having beene by continuance and generall approbation well rooted in Church or State, may not upon light grounds be pulled up.

SECC. V.

I Juſtly fetch the pedegree of our holy calling from no leſſe then Apoſtolicall (and in that right, Divine) institution, and prove it from the cleare practiſe of their immediate ſucceſ-

successors, and justly triumph in that confidence. They tell me of one scruple yet remaining; It is well, if there be no more: And what may that be? *That in originall authority of Scripture, Bishops and Presbyters went originally for the same.* Alas, brethren, what needed this to be a scruple in your thoughts, or your words, when it is in expresse termes granted by us? That there was at first a plaine Identity in their denomination, here is one page, and that not without some labour of proofs, idly lost.

*See Milton's
Reason of Church
Government,
p. 18. (1641.)*

It is true, that the Remonstrant undertakes to shew a cleare and received distinction of Bishops, Presbyters, and Deacons, (out of the undeniable writings of those holy men, which lived in the times of the Apostles, and after them) with an evident specification of their severall duties: And what say my Answerers to this? Yet, say they, *Let us tell him, that we never find in Scripture these three Orders, Bishops, Presbyters, Deacons.* Brethren, ye might have spared to tell me that which I had told you before: I speak of the monuments of immediate succession to the Apostolique times; Ye, of the writings of the Apostles

Apostles themselves : How then doe you either answer, or oppose my assertion ? Although I must also tell you, that though in the Apostolique Epistles there be no nominall distinction of the titles, yet there is a reall distinction and specification of the duties, as we shall see in due place.

That ye may seem not to say nothing, and may make your Readers beleeve you are not quite forsaken of Antiquity, ye call *Hierome*, *Chrysostome*, *Theophylact*, *Irenæus*, and *Cyprian*, to the book : And what evidence will they give for you ? That the names of Bishops and Presbyters were not at first distinguished, but used *ἀδιαρίτως*, in a promiscuous sense, and that some succeeding Bishops of Rome were stiled Presbyters ; This is all : but that your trifling may appeare to all the world, Name but any one of our Writers, who have hitherto stood up in the cause of Episcopacie, that hath not granted and proclaimed this which you contend for : Although withall, let me tell you, that you could not have brought a stronger argument against your selves : for hence the world shall see how little force can be drawne from the name to the thing, since
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the mentioned *Anicetus*, *Pius*, *Hyginus*, *Telesphorus*, Bishops of Rome, are so famously knowne to have beene in an height of elevation above Presbyters; And since *Cyprian*, who is styled by his Presbyters, *Frater*, is never found to style his Presbyters, Bishops; And being an holy Bishop himselfe, in many Epistles, stilly maintaines the eminence of his superiority, And is some-whiles honored with the title of *Beatissimus Papa Cyprianus*, which I suppose was never given to a meere Presbyter: But what doe I here follow them who confesse themselves out of the way? At last, acknowledging, that their adversaries confesse, that which they would needs spend time to prove; let the names passe; All the question is of the distinction of their offices, which they will follow as tediously as loosely.

And first they would faine know what we make the distinct office of a Bishop, wherein they fall somewhat unhappily, upon the very words of that branded *Aerius*; Is it, say they, to edifie the Church by Word & Sacraments? Is it to ordaine others to that worke? Is it to rule, to governe by admonition, and by other censures? any, or all of these belong unto the Presbytery.

H

Com-

ἐπιθεσθὶν ἁνδρὶς ὅτι
 διακονίαν.
 Epiph.

Compare now the words of *Ærius*, as they are related by *Epiphanius*, whom that Father brings in speaking thus, concerning Episcopacy and Presbytery, *There is one order of both, one honor, one dignity; the Bishop imposeth hands, so doth the Presbyter; the Bishop doth administer Gods worship or service, so doth the Presbyter; the Bishop sitteth on the throne, so doth also the Presbyter*: See reader and acknowledge the very phrases of that man, whom holy antiquity censured even in this point both for a franticke man, and an hereticke; Brethren, God speede you well with your question; As for the first, which is edifying the Church by Word, and Sacraments, we make no difference, your distance may; we both hold it our worke and make it so; and if any one have beene slacke herein, the fault is personall, we neither defend, nor excuse it. The maine quarrell you grant to be in the second, which is the power of Ordination; impropriated (as you enviously and untruly speake) to our selves: This you say was in former times in the hands of the Presbyters, and undertake to prove it from 1 Tim. 4. 14. *Neglect not the gift which was given thee by Propheisie, and by laying on the*

the hands of Presbytery, a place that hath received answer *μὴ πρὸς τοὺς ἀνδρας*; which I wonder ye can so presse, when (Calvin himselfe, (as you well know) in his learned Institutions, even in his last, and ripest judgement, construes it quite otherwise; taking it of the office, and not of the men; (however elsewhere otherwise) wherein also he followes the judgement of Ierome, Primasius, Anselme, Haymo, Liranus, Erasmus, and others, as our learned Bishop Dounham hath largely shewed.

To countenance this sense of yours, you tell us, you finde *ἐπὶ τοῖς πρεσβυτεροις* so taken in Scripture; and cite *Luc. 22. 66.* and *Act. 22. 5.* Wherein you doe meerly delude the reader; you find indeed the Elders of the people so called, but the Elders of the Church never; to make good your own construction therefore, you must maintaine that Lay-men did and must lay on hands in Ordination, which Calvin himselfe utterly abominates.

Neither need we to give any other satisfaction to the point, then that which we have from S. Paul himselfe, *1 Tim. 3. 6.* Stirre up the gift of God which is in thee by the imposition of my hands; mine, not others: I askethen, Was Timothy ordained more then once? once surely

ly *St Pauls* hands were laid upon him, when therefore the Presbyters? *Yes, you say, this was a joint act of both, else the Harmony of Scripture is not maintained; Pardon me brethren if I thinke Mr. Calvin* was more skilled in the harmony of Scripture then our selves, yet in his eare it sounded well, that *ἡ ἐκτελέσις*, should be the Office to which *Timothy* was ordained by *Paul*, and not a company of men that ordained him; Yet give me leave to marvell how you can have the boldnesse to say, *This power is communicated to Presbyters*, when you know that not onely other Antiquity, but even *Hierome* himselfe and that Councell of *Aquif-grane* which you cite, doe still except Ordination, which yet we doe not so appropriate, as to lay our hands alone upon the head of any Presbyter.

The third part of our Office consists in Ruling; which though our Bishops (you say) assumed to themselves, you will discover to have bin committed to, and exercised by Presbyteriall hands. For evidence whereof you cite *Heb. 13. 17. Obey them that have the Rule over you, for they watch for your souls. Brethren, what an injurious imputation is this? do we not give you the title of Recto-*
res

res Ecclesiarum? doe we not in your Institution commit to you *regimen animarum*? Why will ye therefore beare your readers in hand, that we herein rob you of your right? It is true, that here is a just distinction to be made, betwixt the government of soules, in severall Congregations, and the government of the Church, consisting of many Congregations; that taske is yours, this is the Bishops, wherein their rule yet, is not Lordly, but brotherly, or paternall; your argument reacheth not home to this, and yet you straine that place of *1 Thes. 5. 12.* beyond the due bredth, whiles you tenter it out to either a paritie, or communitie of censure.

Injoy now what you have so victoriously purchased, but give me leave to summe up my reckonings also, Since then (how ever the name was at first promiscuously used, yet) the Office of Bishops, and Presbyters differed, even by Apostolike institution: and the Acts pertaining thereto, of Ordination, and power of ordinary government and censures, were in that very first age of the Church manifestly differenced; therefore Bishops and Presbyters were not one.

S E C T. VI.

THE practise of the Apostles is so farre from contradicting their rules, (which your brotherly charity would fasten upon my assertion) as that it is a most cleare prooffe, and illustration of it; Their practise is irrefragable in the charge, which they gave to *Timothy*, and *Titus*, as we shall prove in due place: Now if to this we shall adde the unquestionable glosse of the more cleare practise of their immediate successors, I know not what more light can be desired for the manifestation of this truth. Whereto ye boldly answer, *If this glosse corrupt not the text, we shall admit it*; implying therein, too presumptuously, that the universall practise of the whole Primitive Church succeeding the Apostles, may prove a Burdeaux-glosse to marre the Text.

Brethren, goe you your owne way, let me erre with such guides: But ye are disposed to be liberall; somewhat ye will grant us, besides that which we grant you. It is agreed, that

that the name of Bishops and Presbyters were at first promiscuously used; It is yeelded by you, *That in proceſſe of time, ſome one was honoured with the name of Biſhop, and the reſt were called Presbyters.* But what, I beſeech you, was this *proceſſe of time*? Here lies your either error, or fraud: We doe juſtly and confidently defend, that this time had no proceſſe at all; it was in the *τῶνδε* of the living Apoſtles, which we ſhall plainly make good in the ſequell. It is alſo yeelded, that this was not [*nomen inane,*] but ſeconded with ſome kind of imparity. What then is the difference? *All the queſtion, you ſay, is of divine right, and Apoſtolicall inſtitution of this imparity.* Let me beſeech the Reader to conſider ſeriouſly of the ſtate of this difference, in the miſtaking whereof I have, not a little, unjuſtly ſuffered; And to remember how I have expreſſed it in my Remonſtrance, fetching pedigree of Epiſcopacie from Apoſtolicall (and therefore, in that right, Divine) inſtitution: And interpreting my ſelf not to underſtand by [*divine right*] any expreſſe Law of God requiring it, upon the abſolute neceſſity of the being of a Church, but an inſtitution of Apoſtles, inspired

inspired by the holy Ghost, warranting it where it is, and requiring it where it may be had. Now whether it may be thus Apostolicall, or a meerly humane and Ecclesiasticall invention, is the question in hand.

On your part, you say, stand Ierome, and Ambrose. Two stiffe champions indeed. And surely I must needs confesse, this is the onely countenance of your cause, which yet hath been blanked more then once. Ierome tels us, you say, right down in Tit. 1. Idē est ergo Presbyter, &c. Out of whose testimony you in summe collect, That A Presbyter and a Bishop were originally one: That The imparity was grounded upon Ecclesiasticall custome: That Before this priority, the Church was governed by the common Councel of Presbyters, and that Bishops ought still so to govern: And lastly, that The occasion of this imparity, was the division, which through the Devils instinct fell among Christians. You look now that I should tell you that the Book is of uncertaine credit, or that Hierome was a Presbyter, and not without some touch of envie to that higher dignity he missed; or that wiser men then your selves have censured him in this point, for Ærianisme: I plead none of these, but whiles
you

you expect that I should answer to *Ierome*, I shall set *Ierome* to answer for himselfe. For the first, I cannot but put you in mind, that the same Father citing the words of the Bishop of Jerusalem, That there is no difference betwixt a Bishop and a Presbyter, passeth a *Satis imperitè* upon it: but let it be so.

At first, he sayes, *Bishops and Presbyters had but one title*. So say we too; But when began the distinction? Ye need not learne it of *Saravia*, he himselfe tels you, *When divisions began*: And when that? *When they began to say, I am Pauls, I am Apollo's, I am Cephas*; which was (I think) well and high in the Apostles time: But this you would cleantly put of, as spoken by *Ierome* in the Apostles phrase, not of the time of the Apostle: This is but a generall intimation of contentions arisen (though later) in the Church. Excuse me Brethren, this shift will not serve your turne: Then, belike, there should have been no distinct Bishops till after-ages, upon this ground, that till then there were no divisions: Or if so, why should the remedie be so late after the disease? Or how comes he elsewhere to name Bishops made by the Apostles, and to confesse that

I before

before his time there had been many successions? Besides, he instanceth in the peculiar mis-challenging of Baptisme, which onely S. Paul specifieth in his own time: And Clemens seconds him in his Epistle to the Corinthians, in taxing the continuance of those distractions; so as by Ieroms own confession, Episcopacie was ordained early within the Apostles times.

But then, say you, *It was not of Apostolicall intention, but of Diabolicall occasion*: Weakly and absurdly; As if the occasion might not be devilish, and the institution divine: As if the best Laws did not rise from the worst manners. Were not the quarrels betwixt the Grecians and Hebrews for the maintenance of their widows, an evill occurrence? yet from the occasion thereof was raised the Ordination of Deacons in the Church.

Yea but Ierome saith, *This was rather by the custome of the Church, then by the truth of the Lords disposition*. True, it was by the custome of the Church, but that Church was Apostolicall, not by the Lords disposition immediately: for Christ gave no expresse rule for it, but mediately it was from Christ, as from his inspired
red

red Apostles. Let *Ierome* himselfe interpret himselfe, who tels us expressely in his Epistle to *Euagrius*, this superiority of Bishops above Presbyters, is by Apostolicall tradition; which is as much as we affirme. And whiles he saith, (*toto orbe decretum est*) that in the time of those first divisions, it was decreed all the world over, that Bishops should be set up; I would faine know, by what power (besides Apostolicall) such a Decree could be so soon and so universally enacted. But *Ierome* saith, *The Presbyters governed the Church by their common Counsell*: So they did doubtlesse altogether, till Episcopacie was settled; who dares deny it? Yea, but he saith, *They ought to doe still*: So say we also, and so in some cases we do: Church-government is Aristocraticall. Neither is any Bishop so absolute, as not to be subject to the judgement of a Synode: Yea in many matters it is determined by our Laws, that hee must take the advise and assistance of his Ecclesiasticall Presbyterie.

So then, *S. Ierome* is in his judgement no back friend of ours, but in his History he is our Patron. With what forehead can they perswade their Reader, the Originall of Episcopacy

scopacie was not in *Ieroms* opinion so early, when they cannot but confesse that the same Father hath, in flat termes, told us, that *Iames* was Bishop of Jerusalem, *Timothy* of Ephesus, *Titus* of Crete, that ever since the time of *Mark* the Euangelist, (who died five or sixe yeares before *Peter* and *Paul*, and almost forty years before *S. Iohn*) at Alexandria, (till the dayes of *Heraclas* and *Dionysius*) the Presbyters have alwayes chosen one to be their Bishop.

As for those poore negative arguments which follow, palpably begging the question, they are scarce worthie of a passe; were it not, that by them they goe about to confute their own Author, affirming, That upon occasion of divisions, Episcopacie was constituted: but he stands so close to his owne grounds, as that (contrary to their mis-allegation of *D^r Whitakers*) he plainly tels them, Episcopacie is so proper a remedy for this evill, that unlesse the Bishop have a peerlesse power, there will be as many Schismes as Priests; the wofull experience whereof we finde in the miserable varieties of Separatisme, at this day. Goe on, Brethren, since
you

you are so resolved, to strike that friend, whom you bring in to speak for you; teach your advocate *S. Ierome*, how unlikely it is, that the Apostles should give way (as he professes they did) to such a remedie, as might prove both ineffectuall, and dangerous; and that their holinesse should make a stirrup for Antichrist.

We lookt for *Ambrose* to come in next; and, behold, you bring in a foisted Commenter; a man by the convictions of *Whitakers*, *Spalatensis*, *Cocus*, *Rinetus*, *Bellarmino*, *Possesine*, *Maldonate*, (as hath beene elsewhere shewed) of not a suspected onely, but a crackt credit: If it mattered much, what he said, I could out of his testimonie picke more advantage then you prejudice to my cause: But, if you will heare the true *Ambrose* speake; he tells you; There is one thing which God requireth of a Bishop, another of a Presbyter, another of a Deacon; As for the persons who brought in this imparitie, you tell us out of the same Authors, *The Presbyters themselves brought it in? Witnesse Ierome ad Euagrium. The Presbyters of Alexandria did call him their Bishop, whom they had chosen from among themselves, and placed in an*

*Ambr. de dignit
Sacerd. c. 3.*

higher degree: But, Brethren, what meanes this faithlesse and halved citation? Had you said all, the place would have answered for it selfe; the words are, *Nam & Alexandria à*

Nam & Alexandria à Marco Evangelista usq; ad Heraclam & Dionysium Episcopos, Presbyteri semper unum ex se electū, in excelsiori gradu collocatum, Episcopum nominabant, quomodo si exercitus Imperatorem faciat, &c.

Marco Evangelista, &c. For at Alexandria ever since Marke the Evangelist untill the times of *Heraclas* and *Dionysius*, Bishops, the Pres-

byters have alwayes called one (chosen out of themselves, and placed in an higher degree) Bishop, as if an army should chose their generall. Why did you avoid the name of [*Mark the Evangelist*], but that your harts told you, that he dying many yeares within the time of the Apostles, this election, and appellation, and distinction of degrees of Bishops and Presbyters, must needs have beene in the life time of the Apostles; and not without their knowledge and approbation. The Presbyters then chose their Bishops: who doubts it? But upon whose order, and Institution save that which *S. Paul* to the Superintendents met at *Miletus*, *Act. 20. Spiritus sanctus vos constituit Episcopos*? I marvell Brethren, with what face you can make *Ierome* say that the

The holy
Ghost made
you Bi-
shops, or
Over-seers.

Presbyters

Presbyters themselves were the authors of this imparitie, when as himselfe hath plainly ascribed this to Gods owne worke; when reading that *Esay. 60.17. I will make thy Officers peace*, (according to the *Septuagint*) δώσω τῇς ἀρχιερεῶς οἴαν, &c. *I will give thy Princes in peace, and thy Bishops in righteousness*, he applies this to the governours of the Evangelicall Church: and the blessed Martyr and Bishop *S. Cyprian*, to the same purpose; The Deacons, (saith he) must remember that the Lord himselfe chose Apostles, that is, Bishops, but Deacons were chosen by the Apostles themselves.

And when ye cannot but know, that the Apostles themselves were the immediate actors in this businesse; if at least ye will beleeve the Histories, and Fathers of the Church; *Irenæus* tells you plainly, that the Apostles *Peter* and *Paul*, delivered the Episcopacie of that Church to *Linus*: and, that *Polycarpus* was by the Apostles made Bishop, in *Asia*, of the Church of *Smyrna*: and *Tertullian* particularly, that *Polycarpus* was there placed by *S. Iohn*.

And *S. Chrysostome* clearly saies, that *Ignatius*
was

τὸν ἐπιρροφέντα
ἐκείνοις, καὶ
πανταχῶς
συγγενόμενον.

Ὁ δὲ τῶν ἁγίων
ἐκείνων τῶν ἀρ-
χὴν ταύτην
ἐνεχειρίσθη καὶ
αὐτὸν μακαρίων
Ἀποστόλων
χειρὶς τῆς ἱερᾶς
ἐκείνης ἡψάντο
κεφαλῆς.
Chrysost. Tom. 5.
Edition. Savil.
p. 499.

Aug. Ep. 19.

was not onely trained up with the Apostles, but that he received his Bishopricke from them; and emphatically, that the hands of the blessed Apostles touched his holy head.

And lastly, the true *Ambrose*, (to the shaming of that Counterfeit, whom you bring forth under that name) tells you, that *Paul* saw *Iames* at *Ierusalem*, because he was made Bishop of that place, by the Apostles: your slip may talke of a Councell, wherein this was done: but this is as false, as himselfe: It is well knowne there never was any such Councell in the Christian world: since, the first generall Synod was the *Nicene*. And *Ieroms* [*toto orbe Decretum*] as we have shewed, could import no other, then an Apostolicall act: As for *S. Augustine*, Is it not a just wonder, Reader, that these men dare cite him for their opinion, (upon occasion of a modest word concerning the honorable title of Episcopacy) when as they cannot but know, and grant, that he hath blazoned *Aerius* for an hereticke, meerey for holding the same Tenet which they defend?

Lastly, if *Gregory Nazianzen* in a patheticke manner

manner have wished the abolition of Episcopacie, (as he never did) what more dislike had he shown to it, then he did to Synods, when he said (*μὴ δὲ μίας συνόδου ἕξοδον*, &c.) that he never knew good come of them? But reader, it will be worth the while, to inquire into the fidelity of those mens allegations; Doe but consult the place of *Nazianzen*, & thou shalt find that he speaks not particularly of Episcopacie, but of all *ὑπερβία*, or precedencie, and of all quarrellsome changes of place, and all tyrannicall carriage of one man towards another, wishing that there were no standing upon points of precedency, but every man might be respected according to his vertue: and adding at last (*Nunc autem dextrum hoc, et sinistrum, et medium latus*, &c.) But now (saith he) the right hand, and the left, and the middle place, and the higher and lower degree, and going before, and going cheeke by jole, what a world of troubles have they brought upon us? Thus he. See then, Reader, what a testimony, here is for the utter abolition of Episcopacy, from a man who was so interessed in the calling, that he was wont to be styled by his adversaries *Τριπίστοπος*, The Bishop of three

*Greg. Naz.
Orat. 28.
ὑπερβίον γὰρ, &c.
μὴ δὲ, &c.*

Sees: By this judge, reader, of the rest. So then, after all the clamours, and colourable pretences of these men, this imparity and jurisdiction was conveyed from the Apostles hands, and deduced in an uninterrupted Line, through all following ages to this present day.

How can this be (say they) unlesse our Bishops will draw the Line of their pedigree, through the lines of Antichrist, and joyne issue, and mingle blood with Rome? For shame, Brethren, eate this word; What? are there no Bishops but at Rome? Is the whole Church all the world over Antichristian, even those, which are no lesse angry at Rome then your selves? Hath not Episcopall imparitie continued in them, all this while? Is there no distinction to be had betwixt the calling, and the abuse? If the Antichristian Church have had Bishops; so it hath had Churches, Scriptures, Baptisme, Learning, Creeds; Because we have all these with them, will ye say we deduce them from the loines of Antichrist? Away with this impotent spight, and uncharitableness; and learne to be more modest & true in your assertions, and lesse confident in your appeals.

S E C T.

SECT. VII.

L Et me balke your idle words, the question is of the difference betwixt our present Bishops, and the ancient, this you will spread forth, in three particulars; The first is the manner of Election, to these places of eminence; *which was, of old, ordered, by the privity, consent, and approbation of the people*, which you eagerly seeke to prove out of Cyprian: neither can it be denied that he is full, and punctuall in this point: Holy *Athanasius* seconds it; And the old rule was: *Electio clericorum, consensus Principis, petitio plebis*; that a Bishop came in by the suite of the people, the Election of the Clergy, the consent of the Prince. Ye might well have in this case spared the fetching in of the good Emperour *Constantine*: doubtlesse this was the manner of old; what variations followed afterward in these proceedings, our learned Dr. *Field* hath well showed; but sure, this interest of the people continued so long, even in the Roman Church, that *Platina* can tell us, *Gregory* the seventh was elected by Cardinalls,

*Platina in vita
Greg. 7.*

Clerkes, Acoluthites, Subdeacons, Priests, Abbots, Bishops, Clergie, and Laitie: The inconveniences that were found in those tumultuarie elections, and the seditious issue of them (which *Nazianzen* and *Eusebius* have laid before us in some particulars) were, I suppose, the cause why they were (in a sort) laid downe; But an imitation of this practise, we have still continuing in our Church; wherein upon the vacancy of every See, there is a *Conge-d'eslire* (that is, a leave to elect) sent down from the King, to the Presbyters (*viz.* the Deane and Chapter of that Church) for an ensuing Election of their Bishop; and, if this were yet more free, we should not like it the lesse: But, in the meane time, Brethren, how are you quite beside the Cushion? Where the objection was, *That the Apostles, Bishops and ours were two, in respect of managing their function*; And my defence is, that our Bishops challenge not any other Spirituall power, then the Apostles delegated to *Timothy* and *Titus*, you now tell us, *of the different manner of our Elections*; What is this *ad Rhombum*? we speake of their actions, and exercise of power, you talke of others actions
to

to them; Were it so pleasing to his Majestie, and the State, to decree it, we should be well content to submit to this ancient forme of Election; the forbearance whereof, is neither our fault, nor our prejudice: so as you might well have bestowed this breath to a better purpose, and rather conclude, that notwithstanding this forme of different choice, our Bishops and those of former times are not two.

SECT. VIII.

VVE follow you into the execution of our Episcopall Office, wherein you will show ours, and the Apostles to be two; so clearely, that he who will not wilfully shut his eyes may see a Latitude of differences, and that in three points: The first, in sole jurisdiction, which you say, *was a stranger, yea a monster to former times*, and will make it good by the power of (that, which in all wise writers was wont to be contra-distin-guished) Ordination.

For this maine point, let my Answerers

K 3

know,

know, that the Ordination is the Bishops, but the *sole* (in their sense) is their owne: neither did our Bishops ever challenge it, as theirs alone, without the Presbyters, but as principally theirs, with them: so, as if the power be in the Bishop, the assistance is from them, the practise in both: so is it in the Bishops, that ordinarily and regularly it may not be done without them, and yet ordinally, it may not be done without them by the Bishop: which hath bin so constantly, and carefully ever observed, that I challenge them to show any one instance in the Church of England to the contrary; Say Brethren, I beseech you, after all this noise, what Bishop ever tooke upon him to ordaine a Presbyter alone, or without the concurrent imposition of many hands? They, no lesse then *Cyprian*, can say, *Ego & collega*; Although I must tell you this was in the case of *Aurelius*, made a Lector; And in that other testimony, which you cite out of his Epistle 58. he speakes onely of the fraternities consent, and approbation, not of their concurrence in their act; this is small game with you.

Cypr. Ep. 33.

Neither is it lesse the order of the Church of
England

England then of the Councell of Carthage, *cum ordinatur Presbyter, &c.* When a Presbyter is ordained, the Bishop blessing him, and holding his hand upon his head, all the Presbyters that are present, shall likewise lay their hands upon his head, with the hands of the Bishop: With what conscience can ye alledge this, as to choake us in our contrary practise; whē you know this is perpetually, and unfailably done by us? But now, that the readers may see how you shuffle, shew us but one instance of a Presbyters regular and practised ordaining, without a Bishop, and carry the cause; else you doe but abuse the reader with an ostentation of proving what was never denied.

But here, by the way, Brethren, you must give me leave to pull you by the sleeve, and to tell you of two or three foule scapes, which will trye whether you can blush. First, that you abuse *Firmilianus* in casting upon him an opinion of Presbyters ordaining, which he never held; He, in his Epistle to Stephen Bishop of Rome, speaking of the true Church in opposition to heresies, describes it thus, (*Vbi praesident majores natu, qui et baptizandi, et*
manum

*Firmil. Cyprian.
Epist 75.*

manum imponendi, et ordinandi possident potestatem: under this name expressing those Bishops, who presiding in the Church, possesse the power of Baptizing, Confirming, Ordaining; you injuriously Wire-draw him to Presbyters, and foist in [*Seniores et præpositos*] which are farre from the clause and matter. Be convinced with the more cleare words of the same Epistle, *Apostolis, et Episcopis, qui illis vicariâ Ordinatione successerunt.*

Secondly, that you bewray grosse ignorance in translating *Ambroses* [*Presbyteri consignant*] by Presbyters ordaining; Who, that ever knew what belonged to antiquity, would have beene guilty of such a solecisme: when every novice knowes, that, *consigning*, signifies *confirmation*, and not *ordaining*?

Thirdly, you discover not too much skill in not distinguishing of the *Chorepiscopi*: some whereof had both the nature and power of Episcopacy to all purposes, and therefore might well by the Bishops licence in his owne charge impose hands, others not; And lesse fidelitie, in citing the Councell of *Antioch*, *can. 10.* and the 13. of the Councell of *Ancyra*, if it were not out of our way, to fetch them into triall.

Lastly,

Lastly, I cannot but tell you that you have meerly cast away all this labour, and fought with your owne shadow; for, how ever it were not hard to prove, that in the first times of the Church it was appropriated to the Bishop, to Ordaine, (which you cannot but confesse out of *Ierome*, and *Chrysostom*) yet, since we speaking of our owne time and Church, doe both professe and practise an association of Presbyters with us, in the act of Ordination, whom have you all this while opposed? It is enough that you have seemed to say something, and have showne some little reading, to no purpose.

SECT. IX.

YEt still, you will needs beat the ayre very furiously, and fight pitifully with your selves; Alas, brethren, why will ye take so much paines to goe wilfully out of your way, and to mis-lead the reader with you? Who ever challenged (in that sense which you faine to your selves) a sole Jurisdiction; Why will you with some show of learning

L con-

To this purpose is that which you cite out of *Clemens Alex. Strom.* l. 5.

Alluded to in that usual allegation of *Ambrose*.

confute that, which you yeeld us to confesse: we confesse this [*sole*] cryed downe by store of Antiquity; we doe willingly grant that Presbyters have, and ought to have, and exercise a jurisdiction within their owne charge, *in foro conscientie*; we grant that in all the great affayres of the Church, the Presbyters, whether in Synodes, or otherwise, ought to be consulted with; we grant that the Bishops had of old their Ecclesiasticall Councell of Presbyters, with whose advise they were wont to manage the greatest matters, and we still have so; for to that purpose serve the Deanes and Chapters; and the Lawes of our Church frequently make that use of them; we grant, that Presbyters have their votes in provinciall Synods: But we justly say that the superiority of jurisdiction is so in the Bishop, as that Presbyters neither did, nor may exercise it without him; and that the exercise of externall jurisdiction is derived, from, by, under him to those which execute it within his Dioces. Thus, it is to *Timothy* that *S. Paul* gives the charge concerning the rebuke of an Elder, or not receiving an accusation against him; It is to *Titus*, that *S. Paul* leaves

leaves the (ἐπιδιδόσκειν) correction of his Cre-
tians; Thus, the Canons of the Apostles; Ἀνέ-
γνωμεν, &c. Thus the blessed Martyr Ignatius
in his undoubted Epistle to those of Smyrna,
Μηδὲς χωρὶς, &c. Let no man doe any thing, in
matters belonging to the Church, without
the Bishop. Thus the Councell of *Antioch*
orders, that whatsoever belongs to the
Church, is to be governed, managed, and
disposed, by the judgement and authority of
the Bishop, who hath τῆς ἐκκλησίας ἐργασίαν
ἐξουσίαν, the power of those things which be-
long to the Church.

Μηδὲς χωρὶς
ἐπισκοπῆς τι
πραγματοῦν
ἀντικόντων ἐῖς
τὴν ἐκκλησίαν.

*Concil. Anti-
och. c. 24. 25.*

It were easie to surfet the readers eyes,
with the cleare testimonies of Fathers,
and Councells, to this purpose. Our lear-
ned Bishop *Downam* hath given a world
of instances of the severall acts of jurisdic-
tion, appropriated to Bishops by antiquity,
exercised upon both Laicks, and Clergy: to
him I remit my reader; So as, you may easily
set antiquity together by the eares, in this
point, if you please; but surely, the advantage
will be so farre on our side, that if you have
not ten for one against you, I will yeeld my
cause.

*B. Down. def.
l. 3. ch. 5.*

There is great difference of times, and in them of fashions: In those persecuted times, when the Church was backed with no Christian Magistrate, it was no boot to bid the guides of the Church to combine their Councils, and to give strength to their mutuall actions: when a generall peace once blessed them, and they had the concurrence both of soveraigne and subordinate authority with them, they began so much to remit of this care of conjoyning their forces, as they supposed to find lesse need of it. From hence grew a devolution of all lesse weighty affairs to the weilding of single hands. For my part, I perswade my selfe, that the more frequent communicating of all the important businesse of the Church, whether censures or determinations, with those grave assistants, which in the eye of the Law are designed to this purpose, were a thing not onely unprejudiciall to the honour of our function, but very behovefull to the happy administration of the Church.

In the mean while, see brethren, how you have with *Simon* fished all night, and caught nothing. My word was, that ours were the
same

same with the Apostles Bishops, in this, that they challenge no other spirituall power then was by Apostolique authority delegated to *Timothy* and *Titus*: You run out upon the following times of the Church, and have with some wast quotations laboured to prove, that *In after ages, Bishops called in Presbyters to the assistance of their jurisdiction*; which is as much to me, as *Baculus stat in angulo*.

SECT. X.

YOUR next Section runs yet wilder: I speak of the no-difference of our Bishops from the first, in the challenge of any spirituall power to themselves, other then delegated to *Timothy* and *Titus*; You tell mee of delegating their power to others. What is this to the nature of the calling? Doth any man claime this as essentiall to his Episcopacie? Doth any man stand upon it, as a piece of his spirituall power? If this be granted to be an accidentall error of some particular man, (for it cannot be fastned upon all) what difference doth it make in the substance of

Howsoever
it is now in
some Reformed Churches
laid
downe.

the function? As if some monster suddenly presented it selfe to you, you aske, *Was ever such a thing heard of in the best primitive times? that men which never received imposition of hands, should not only be received into assistance, but be wholly intrusted with the power of spirituall jurisdiction?* Let me ask you again, Was ever such a thing heard of, either in the Primitive, or following times, that Lay-men should be so far admitted to the managing of spirituall jurisdiction, as to lay their hands upon their Ministers in their Ordination? Yet this is both done and challenged by too many of your good friends. Why do you object that to us, wherewith the Presbyterian part may be more justly choaked? But herein, Brethren, you do foulely over-reach, in that you charge our Bishops, as in a generality, with wholly-intrusting the power of spirituall jurisdiction to their Chancellors, and Commissaries: The assistance of those which are learned in the Law, wee gladly use, neither can well want in the necessary occasions of our judicature; but that wee doe either wilfully or negligently devest our selves absolutely of that power, and wholly put it in-
to

to Laick hands, it is a meere sclander.

For want of better proofs of the illegality of this course, you bring a negative authority from *Cyprian*, telling us, what that holy Martyr did not, *That he did not send Complainants to his Chancellour or Commissarie*: It is very like he did not, nor yet to the Bench of a Lay Presbyterie: But if he did not commit the hearing of his Causes to a Lay-man, we find that some others did: *Socrates* can tell you of *Silvanus* the good Bishop of Troas, καλεῖται τῶς κληρικῶς, &c. perceiving that some of his Clergie did corruptly make gaine of Causes, would no more appoint any of his Clergie (ὁρίζεται τῶς κλήρος) to be a Judge, but made choise of some faithfull man of the Laity to whom he committed that audience, and was much honoured for it.

*Socrat. l. 7.
c. 37.*

What Bishop *Downam* yeelds concerning the Ordinaries, Vicars, and Chancellors of former times, (till *Ambrose's* daies) that they were onely Clergie-men, you reject with scorne, and challenge any man to produce the names of any Clergie-man that was Vicar to *Ambrose*, or Chancellour to *Augustine*, &c. What a poore brave is this? I challenge you to produce

duce the name of any Secretary, or Actuary that *Ambrose*, or *Austin* had : because you cannot, shall I conclude they had none such ? That instance of *Sylvanus*, not long after *Ambrose*, is evidence enough : But the antiquity of Chancellors, which were the same with *Ecclesiedici*, or *Episcoporum ecdici*, is proveable enough, (if it were for this place) and their necessary use, beyond the power of your confutation ; But I had rather refer my reader to *S. Thomas Ridley*, and others that have laboured in that argument; and appeal to all mens judgement how soundly you have (upon this ground) proved that our Bishops and the former were two.

SECT. XI.

HOW justly may I say, Readers, of these men as the King of *Israel* said of the King of *Syria* : See I beseech you, how they seeke a quarrell against me ? My just defence was, that our Bishops are the same in substance, and effect, with those which were ordained by the Apostles : they come now, and tell me, of
an

Calvin E-
pist. fo. 421.

jealousie, Num. 5. 19. But perhaps it will fit you better, that I instance in Mr. *Calvins* case, who together with the Consistory of Elders, appointed the said oath to be given to *Camperell* a Minister of Geneva, and to the other parties accused of an offensive dancing in the house of widow *Balthasar*; in which corporall oath three interrogatories being put to the deponents, two of them are said to be concerning their purposes and intentions. If yet you call for other precedents, I call your eyes home, and will you to looke into our Courts of Kings Bench, Common Pleas, Exchequer, Star-chamber, wherein the defendant is ordinarily put to answer the Bill, and Interrogatories, upon oath. As for that old Maxime of *Nemo tenetur prodere seipsum*, you may (if it please you) object it as well to *Moses*, to *Calvin*, to our Courts; It is easily thus satisfied; that no man is bound at the suite of a party, to answer criminous Articles, or such, as are *propinqui actus*, (as Lawyers interpret it;) But as *Petrus de Ferrariis* well determines it, *Proditus per famā, tenetur seipsum ostendere, & purgare*; when a fame accuses him, he may cleare himselfe by an oath; It is to be presupposed, that

that a man is brought into question by some of those Lawfull meanes, which open a way to a further inquiry; and then (as *Aquinas* well) if there be a *Semi-plena probatio*, or a strong fame, or evident tokens, an oath is seasonably imposed: But sure, the intention of the oath is quite mistaken, for it is meant to acquite and justifie, not to accuse; neither is any man pressed to answer further, then he is bound in Law: neither are the Compulsions simple and absolute, but onely Causative, as the learned Apologist hath fully declared.

Aquin.
Quodlib. l.
6. q. 8.

If then a *Dioclesian*, or *Maximilian* (as you call him) shall enact, that the adverse party shall not be required to exhibite such evidences as should create troubles to themselves, it is no other then is every where practised in all Courts of Judicature, and may well stand with the oath *ex officio*, as it is formerly limited. Be advised therefore (till you understand the case better) to forbear to talk of the Lamp of nature, in the night of Ethnicisme; but know, that the light of the Law of God, and right reason and common practise, give sufficient allowance to that which your mispension cavills at, in those, whom ye ought to

acknowledge the Fathers of the Church. You tell us of the custome of the Church, and proceedings in the time of Athanasius, and the rule of Gratian; as if we disallowed those just courses, where there is a direct and manifest accusation, and evident proof to be had; but what doth this hinder, that in case of a justly grounded suspicion, and a complaint of an halfe-proved offence, a man should manifest his innocence by oath? That ye might seeme to have seene the Canon-law, you tell us, *that in some cases, it allowes tryall without witnesses, namely, where the crime may be justly called notorious; & then deeply expound notorium, by manifestū, therein plainly contradicting your selves; for, if that be manifest, which is lawfully knowne, by confession, or by probation, or by the evidence of the thing; what probation can there be, (besides confession and evidence) without witnesses? But this error is as trifling, as your accusation; and after all this wast of words, notwithstanding some personall abuses of officers in undue processes of their Courts, our Bishops and the former are not two.*

SECT. 12.

YOur next Section hath more pompe of reading in it, then the rest, but to as little purpose, I shall trouble you with neglecting it; wee cannot anger a gay man more, than in passing by him un-seene; My ground was, that our Bishops differ not in respect of any spirituall power, from that, which was delegated from Apostolique authority, to *Timothy* and *Titus*; you spend your time, in proving that they differ in their imployment, in secular and state affaires; But, I aske, is this difference, or fault universall, or not? sure, you cannot say they are all thus mis-impoyed; and if not, why is this blame cast upon all? why should the calling, and others innocence suffer? My cause shall yeeld you your postulate herein, and be no whit the worse; it is true, the ordinary menaging of secular affaires, is not proper for a Bishop: *Chrysostomes* counsell;

N

Julians

*Pro dormitione
victoris non fi-
at oblatio, aut
deprecatio ali-
qua nomine e-
jus in Ecclesia
frequentetur.
Cypr. Rogati-
ano fratri. li. 3.
Ep. 9.*

Julians practile, *Constantines* bounty, *Cy-
rills* insolent pompe, the Roman Bishops
degenerating, into a secular principality,
Cyprians grave limitation, the just inhibiti-
ons of many Canons, are of an undoubted
truth; and we could easily (if need were)
adde many more to these, and tell you of
those *noquinal perversities* that must upon the A-
postolique Canons be avoyded by sacred
persons, & the rigorous charge of *Cyprian*,
against *Geminus* victor, for ordaining *Ge-
minius Faustinus*, a Presbyter, but the exe-
cutor of his last will; with many other
the like instances; But what are these to
the work in hand? Two exceptions must
necessarily be admitted; the one, of ex-
traordinary occasions, and services, as,
when a Prince, or State, having had good
prooffe of the abilities, of an Ecclesiastical
person, shall thinke fit, (as now it is done
in this great Northern negotiation) to
call for his Counsaile, or to imploy his
present agency, for a time, in some maine
businesse that may import the publique
good, and safety of the Church, or Com-
mon wealth, so *St. Chrysostome* once, so *St.*

Ambrose

Ambrose twise, was imployed in Embassie, from the Emperours: The very trade of Tent-making did as much take up *Saint Paul*, for the time, as a state-employment might have done; and how many have we knowne, that have (not unprofitably) professed Physicke both for soule and body; and done much good in both: The other, of a charitable interposition in matters of difference for peace and reconciliation; and composing of the unkinde quarrels of dissenting neighbours, wherewith *St. Ambrose* and *St. Austine* were so extreemly taken up, that the latter makes *Aug. Ep. 110.* no little complaint of the importunity of the continuall interpellations; such, as both his morning studies, were distracted by them, and the afternoone wholly spent in them: and professeth, he could not have the opportunity of opening his estate, and heart, to Bishop *Ambrose*, by reason of that continuall audience of causes, dayly brought before that great Prelate: surely, if the charity of more of ours have not rendred them more guilty of secularity, in this kind, than the supposed ambition

of others, there will be no cause why our Bishops, and the Bishops of former times should be two.

SECT. 13.

IT is true the Remonstrant soares above these after-times, even as high as the Apostles: As if you knew not this before; when as all this while, you have indeavoured to shew that the Apostles Bishops, and ours are two. Wee doe againe professe, that if our Bishops challenge any other power, then was delegated to, and required of *Timothy* and *Titus*, we shall yeeld them usurpers: you kindly tell us, so we deserve to be, if we doe but challenge the same power; and why so, I beseech you brethren; because *Timothy* and *Titus* (yee say) were Evangelists, and so moved in an higher sphere; Liberally and boldly spoken; but where is your prooffe? For *Timothy*, ye say the Text is cleare: but what Text, what the least intimation have you for *Titus*? surely not
so

so much as the least ground of a conjecture ; yet how confidently you avow for both : and even for *Timothy* your glosse is clear, not your Text : *St. Paul* bids him do the work of an Evangelist, what then ? that rather intimates that he was none : for he doth not say, doe thine owne worke ; but the worke of an Evangelist : when I tell my friend, that I must desire him to doe the office of a Solicitor, or a Secretary for me : I doe herein intimate, that he is neither ; but so for the time imployd ; why is it not so here ? And what I beseech you is the worke of an Evangelist, but to preach the Evangell, or good tidings of peace ? So, as *St. Paul* herein, gives no other charge to his *Timothy*, than in 2. *Tim.* 4. 2. *Preach the Word, be instant, in season, and out of season :* And this you say and urge, ro bee the worke of a Bishop too : well, therefore may *Timothy*, notwithstanding this charge, be no other than a Bishop : What need these works to bee contradistinguished ? *St. Paul* sayes of himselfe, *Whereto I am appoynted a Preacher, and an A-* 2 Tim. 1. 11. *postle., and a teacher of the Gentiles ; what ?*

shal we say *St. Paul* was an Apostle, he was not a Preacher, or not a Doctor, but an Apostle? You distinguish of Evangelists; the word is taken either for the writers of the Gospell, or for the teachers of it; and why then was not *St. Paul* an Evangelist, who professed to bee a teacher of the Gospell to the Gentiles? These teaching Evangelists, you dreame to bee of two sorts; the one, those that had ordinary places and gifts; the other extraordinary: But tell mee firs, for my learning; where doe you find those ordinary-placed, and ordinary-gifted Evangelists? unlesse you meane to comprise all Preachers under this name? and then a Bishop may be an Evangelist also; so, as the difference of a Bishop and an Evangelist vanisheth. The truth is, these ordinary Evangelists are a new fiction; their true imployment was to bee sent by the Apostles, from place to place, for the preaching of the Gospell, without a settled residence upon any one charge: upon this advantage, you raise a slight argument, That *St. Paul* besought *Timothy* to abide
at

at *Ephesus*. 1. *Tim.* 1. 3. which had been a needlesse importunity if he had had the Episcopall charge of *Ephesus*; for then he must have necessarily resided there: whereas you recite severall proofes and occasions of his absence, which will appeare to be of little force, if a man doe duely consider the state of those times: the necessity whereof in that first plantation of the Gospell, made even the most fixed Stars planetary, calling them, frequently, from the places of their abode, to those services which were of most use for the successe of that great worke: yet so, as that either after their errands fully-done, or upon all oportune intermissions, they returned to their owne chaire: The story therefore of those jourual computations might wel have beene spared.

Your argument from *Pauls* calling the Elders of *Ephesus* to *Miletus*, how ever you leane upon, it will prove but a Reed.

Your selves confesse (I know not upon what certaine ground, that *Timothy* was at the meeting, *Acts* 20. with Saint *Paul*: Had hee beene Bishop there, the
Apostle

Apostle (you say) in stead of giving the Elders a charge to feed the flock of Christ, would have given that charge to Timothy, and not to them: Besides, the Apostle would not so have forgotten himselfe, as to call the Elders Bishops, before the Bishops face; and would have given them some directions, how to carry themselves to their Bishop: In all which, Brethren, you goe upon a wrong ground; will ye grant that these assembled persons were Presbyters, and not Bishops? under some Bishop, though not under Timothy? otherwise, why doe you argue from the want of directions to them, as inferiours? but if they were indeed Bishops, and not mere Presbyters, (as the word it selfe imports) your argument is lost: For then the charge is equally given to Timothy, and all the rest; and it was no forgetfulnesse to call them as they were: you are straight ready to reply, how impossible it is (according to us) there should be many Bishops in one City; and here were many Prebyters from Ephesus: but let me mind you, that though these Presbyters were sent for from Ephesus, yet they were not said to be all of

ἐπισκόπους.

of *Ephesus* : Thither they were called to meet *St. Paul* in all likelihood, from divers parts, which he seemes to imply, when he saith ; *Ye all amongst whom I have gone , preaching the Kingdome of God* ; intimating, the super-intendents of severall places ; so as, notwithstanding these urged probabilities, *Timothy* might have been, both before this time, and at that present Bishop of *Ephesus* ; after which , if *Paul* tooke him along with him to *Hierusalem*, this is no derogation to his Episcopacy : And if *Timothy* were yet, after this, prisoner with *St. Paul* at *Rome*, (as you argue from *Hebr.* 13. 23.) this is no derogation from his Episcopacy at *Ephesus* ; But to cut the sinewes of all this strong prooffe of your computation ; it is more than probable, that, whereas the whole History of the *Acts* ends with *Pauls* first being at *Rome*, that Apostle survived divers yeares, and passed many travells, and did many great matters for the plantation, and settling of Churches, whereof we can look for no account from Scripture, save by some glances in his following Epistles ; into which time,

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these

these occurrents concerning *Timothy* and *Titus*, his ordination did fall, as may bee justly proved out of the Chronologicall Table of *Jacob Cappellus*, compared with *Baronius*: Now then, the Reader may take his choise, whether he will believe all antiquity, (that have medled with this subject) affirming *Timothy* to have becue Bishop of *Ephesus*, or whether he will believe a new hatched contradiction of yesterday, raised out of imaginary probabilities. Shortly, it is farre enough from appearing, that *Timothy* was no Bishop, but a Minister, an Evangelist, a fellow labourer of the Apostles, an Apostle, a Messenger of the Church; it rather appeares, that he was all these in divers sences, and upon severall occasions.

The like ye say of *Titus*, whom you are pleased to create an Evangelist, not being able to shew, that ever God made him so; save in that generall sence that might well stand with *Episcopacy*; you tell us a story of his peregrination in the attendance of *Paul*; wherein you shall not expect any contradiction; but you shal give me leave
to

to take you tripping a little in your own Tale : from *Cilicia*, you say, *Paul* passed to *Crete*, where he left *Titus* for a while, to set in order things that remaine : this (for a while) you put into a different Character, as if it were part of the Text ; and guiltily translate (τὰ λείποντα) things that remaine, whereas ours turne it (in a more full expression of an *Episcopall* power) things that are wanting, or left undone : But this is not the matter, you doe yet againe repeat the (for a while) urging the short time that *Titus* could be left at *Crete* ; and yet, in your owne marginall computation there is no lesse distance of time, betwixt this placing in *Crete*, and sending for him to his next remove, unto *Nicopolis*, than betwixt the yeare 46. and 51. the space of five yeeres, which was a large gap of time, in that unsetled condition, and manifold distractive-occasions of the Church ; If afterwards hee were by Apostolicall command called away to attend the more concerning-services of the Church ; this could no whit have impeacht the truth of his *Episcopacy* ; But

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the truth is, he was ordained by *St. Paul*, after all those journeyes mentioned in the *Acts*, (And as *Baronius* with great consent of Antiquity computes it) a yeare after *Timothy* ; so, as you may well put up your conclusion , as rather begged than inforced, and cast it upon the Readers courtesie to beleeve you against all *antiquity*, that *Titus* was an *Evangelist* and no *Bishop*; whereas these two may well agree together, he was an *Evangelist* when hee travelled abroad ; he was a *Bishop* afterwards, when he stayed and settled at home.

You object to your selfe the *authority* of some *Fathers* , that have called *Timothy* and *Titus* *Bishops* : Some 3 name, if you can, that Father that hath called them otherwise : Away with these envious diminutions , when yee have a cloud of vvitnesses of much antiquity , vvhich averre *Timothy* and *Titus* to have both lived, and dyed *Bishops*, the one of *Ephesus*, of *Creet* the other : yea but so some *Fathers* have called them *Arch-Bishops* and *Patriarchs* too: What of that? therein they have then acknowledged them *Bishops*, paramount;
And

And if *Titus* were *Bishop* of *Crete*, which was of old (*ἑκατόμπολις*) the hundred-cityed-Island, and *Timothy* of *Ephesus*, the Metropolis of *Asia*, the multitude of the territories under them, whiles it enlargeth their charge, doth detract nothing from the truth of their office.

Secondly, you tell us from learned D. Raynolds, that the Fathers, when they called any *Apostle* *Bishop*, they meant it in a generall sort, and signification; because they did attend that Church for a time, and supply that roome in preaching the Gospell, which *Bishops* did after; not intending it, as it is commonly taken, for the over-seer of a particular Church, and Pastor of a severall flocke: But, what is this to *Timothy* and *Titus*? you say, the same may bee said of them, but the Doctor gave you no leave so to apply it; neither doe we: Although to say truth, all this discourse of yours is (*εὐτὸς ὁδὸς*) needlesse, and extravagant: whether *Timothy* or *Titus* were *Evangelists*, or no, sure wee are, that here they stand for persons charged with those Offices, and cares which are delivered to the ordinary Church governours, in all succeeding

ſucceeding generations : And we do moſt juſtly take them, as we finde them ; and with our firſt confidence maintaine, that wee challenge no other ſpiritual power, than was delegated unto them, and to the Angels of the *Aſian Churches* ; you meane to confute us by queſtions ; and thoſe ſo poore and frivolous, as are not worth anſwer ; faſtning that upon ſome particular abuſe, which wee diſclaime from our calling ; as if under this claime, wee were bound to juſtifie every act of a Biſhop. To anſwer you in your owne kinde : when, or where did our Biſhops challenge power to ordain alone, to governe alone ? when (though you ignorantly turne an Elder in age, to an Elder in office) did our Biſhops challenge power to paſſe a rough and unbefeeing rebuke upon an Elder ? Where did our Biſhops give Commiſſion to *Chancelors, Commiſſaries, Officialls*, to raile upon Presbyters, or to accuſe them without juſt grounds, and without legall proceedings ? As for your laſt queſtion, I muſt tell you it is no better raiſed than upon an ignorant negative. Did the Apoſtle

Apostle say, reject none but an Heretick ? Did he not wish, would to God they were cut off that trouble you ? Is it not certainly proved true, that some *Schismatick* may be worse than some *Heretick* ; which I speake not so , as to traduce any of our unconforming brethren, whose consciences are unsetled in the point of this meane difference, as guilty of that hatefull crime : but to convince the absurdity of our questionists ; after whose ill raised cavills, thus fully answered, wee have no cause to feare, upon their suggestions, to be disclaimed as usurpers.

From *Timothy* and *Titus* you descend to the *Angels of the seven Asian Churches* ; which no subtilty at all, but the common interest of their condition, hath twisted together in our defence.

In the generality vwhereof I must premonish my Reader, that this peece of the taske fell unhappily upon some dull and tedious hand , that cared not how oft-sod Coleworts he dished out to his credulous guests ; I shall (what I may) prevent their surfet.

Your

Your shift is, that the Angell is here taken collectively, not individually: A conceit, which if your selves, certainly no other wise man can ever believe; for if the interest be common and equally appertaining to all, why should one be singled out above the rest? If you will yeeld the person to be such, as had, more than others, a right in the administration of all, it is that wee seeke for: Surely, it did in some sort concerne all that was spoken to him, because he had the charge of all; but the direction is individuall, as *Beza* himselfe takes it; as if a Letter be indorsed from the Lords of the Counsaile to the Bishop of *Durham* or *Salisbury*, concerning some affaires of the whole Clergy of their Diocesse, can we say that the name Bishop, is there no other than a collective; because the busines may import many? verily I do not believe that the Authors of this fence can believe it themselves. To your invincible proofes: In the Epistle to *Thiatira* you say it is written (*ὕμιν ὃ λέγω, καὶ τοῖς λοιποῖς*) I say to you, and to the rest: where (*by you*) must (as you imagine) be signified, the Governours

Governours ; by the rest, the people :
 but what if the better Copyes read,
 (ὑμῖν ὃ λέγω τοῖς λοιποῖς) I say to you, the
 rest in *Thyatira*, without the copulative,
 as is confessed by your good friends ?
 where then is your doughty Argument ?
 Here are no divisions of parties, but the
 Pastor and Flock. And truely thus it is ;
 and my owne eyes have seene it, in that
 noble Manuscript, written by the hand of
Tecla (as is probably supposed) some 1300.
 yeares agoe, as *Cyrill*, the late renowned
 Patriarch of *Constantinople* avoweth ; your
 goodly prooffe therefore is in the suds.
 But to meet with you in your own kinde,
 if you will goe upon divers Readings ;
 what will you say to that *vers.* 20. where
 the Angel of *Thyatira* is encharged : Thou
 sufferest *τιὴν γυναῖκα σου Ἰεζεβελ* (thy wife *Je-*
zebel) (for so it is in very good Copies)
 to teach, and seduce ; yea, so it is in that
 memorable Copy of *Tecla*, forementio-
 ned, which is to bee seene in the Princes
 Library, under the custody of the in-
 dustrious and learned Mr. *Patrick Tong*,

Cypr. l. 4. ad
Antonianum
Epist.

as my owne eyes can witnesse : and thus
St. Cyprian reads it of old : *What ? shall we
thinke she was wise to the whole company , or to
one Bishop alone ?* I leave you to blush, for
the shame this prooffe alone casts upon
your opinion : Secondly, you tell us,
it is usuall with the Holy Ghost, even in
this very booke, to expresse a company
under one singular person : as, *the Beast
is the Civill state ; the Whore , and the false
Prophet , the Ecclesiasticall state of Rome :*
But what if it be thus in visions, or em-
blematicall representations? must it needs
be so in plaine narrations, where it is li-
mited by just Prædicates? or because it is
so in one phrase of speech, must it bee
so in all? Why doe you not as well say,
where the Lambe is named, or the Lion
of *Juda*, this is a collective of many ; not
an individuall subject : *The seven Angels,*
you say, *that blew the seven trumpets , and
poured out the seven phialls, are not to bee taken
literally , but synecdochically ;* perhaps so,
but then the *synecdoche* lyes in the seven,
and not in the *Angels* ; so I grant you
the

the word *Angel*, is here metaphoricall; but you are no whit nearer to your imagined *synecdoche*.

The very name *Angel*, (you say) is sufficient prooffe, that it is not meant of one person alone, as being a common name to all Gods Ministers, and Messengers: As if hee did not well know this that directed these Epistles: and if he had so meant it, had it not beene as easie to have mentioned more as one? Had hee said, *the Angels of the Church of Ephesus*, or *Thyatira*, the cause had beene cleare: now, hee sayes *the Angel* ὁ ἄγγελος the denoted person must be singular; for surely you cannot say that all the Presbyters at *Ephesus* were one *Angel*: The same reason holds for the starres; had he said, *to the Starre of Ephesus*, I suppose no body would have construed it of many, but of one eminent person: Now hee speakes of so many Starres, as *Angels*, to wit, seven in those seven Churches.

Your fourth Argument from the Text

Revel. 1. 20.

it selfe, as no better than ridiculous: poorly drawne from what it doth not say: Lo, he saith, *The 7. Candlesticks which thou sawest, are the 7. Churehes*: but hee doth not say, the *7. Stars* are the *7. Angels* of the same Churches: but, *the Angels of the 7. Churches* Forbeare, if you can, Readers, to smile at this curious subtilty: because, the seven is not twice repeated, in mentioning the *Angels*, there is a deepe mystery in the omission. What Cabalisme have we here? Had hee said, the seven Starres are the *seven Angels of the seven Churches*: now, all had beene sure; but he saith not so, but onely thus; the seven Starres are the *Angels of the seven Churches*, It is plaine, that every Church hath his *Angel* mentioned; and there being seven Churches, how many *Angels*, I beseech you, are there? now because he doth not say expressly in termes, *seven Angels of the seven Churches*, we are foyled in our prooffe; judge Reader, what to expect of so deep speculations.

Lastly, it is evident (you say) though
but

but one *Angel* bee mentioned in the front, yet the *Epistles* themselves bee dedicated to all the *Angels* and *Ministers*, and to the *Churches* themselves; who ever doubted it? the foote of every *Epistle* runnes [what the Spirit saith to the *Churches*] not to one Church, but to all seven: If therefore you argue, that the name *Angel* is collective, say also that every of these *seven Angels*, is the whole company of all the seven Churches, which were a foule non-sence; you might have saved the labour both of *Ausbertus*, and the rest of your Authors, and your owne; wee never thought otherwise, but that the whole Church is spoken to; but so, as that the Governour or Bishop is singled out, as one that hath the maine stroke in ordering the affaires thereof, and is therefore either praised, or challenged, according to his carriage therein; although also there are such particularities both of commendations, and exceptions, in the body of the severall *Epistles*, as cannot but have relation to those severall

over-seers, to whom they were endorsed, as I have else where specified ; Had all the Presbyters of *Ephesus* lost their first love ? had each of them tryed the false Apostles ? Had all those of *Sardis* a name to live, and were dead ? Were all the *Laodicean* Ministers of one temper ? these taxations were no doubt of individuall persons, but such, as in whom the whole Churches were interested.

As for those conjecturall reasons, which you frame to your selves, why the whole company of Presbyters should be written to under the singular name of an *Angel*, if ye please your selves with them, it is wel; from me they have no cause to expect an answer: they neither can draw my assent, nor merit my confutation.

Take heed of yielding that, which yee cannot but yield to be granted by Doctor *Raynolds*, and Master *Beza*, Doctor *Fulke*, *Pareus*, and others, that the *Angel* is here taken individually ; but still, if you be wise, hold your owne ; that our cause is no whit advanced, nor yours impaired

impaired by this yeldance : Let him have beene an *Angel*, yet what makes this for a Diocesan Bishop ? much every way : For if the Church of *Ephesus* (for example) had many Ministers, or Presbyters in it to instruct the people in their several charges, (as it is manifest they had) and yet but one prime Over-seer, which is singled out by the Spirit of God, and stiled by a title of eminence, *the Angel of that Church*, it must needs follow, that in Saint *Johns* time there was an acknowledged superiority in the government of the Church : if there were many *Angels* in each, and yet but one that was the *Angel*, who can make doubt of an inequality ?

It is but a pittifull shift that you make, in pleading *that these Angels* (if Bishops) *yet were not Diocesan Bishops ; for that Parishes were not divided into Dioceses* (I had thought Dioceses should have been divided into Parishes rather) in Saint *Johns* dayes : For by the same reason, I may as well argue, that they were not Parochiall Bishops

Bishops neither, since that then no Parishes were as yet distinguished : As if you had resolved to speake nothing but Bulls, and Solœcismes ; you tell me, that the seven Starres are said to be fixed in their seven Candlesticks ; whereas those Starres are said to bee in the right hand of the Sonne of God : But (say you still) not one Starre was over divers Candlesticks : Truly no ; who ever said, that one *Angel* was over all the seven Churches ? but that each of these famous Churches were under their owne Starre, or Angel ; but those Churches you say were not *Diocesan* : How doth that appeare ? Because, first *Tindall*, and the old Translation calls them seven Congregations : for answer, who knowes not that *Tindall*, and the old Translation are still wont to translate the word Church, wheresoever they finde it, by Congregation, which some Papists have laid in our dish : Learned Doctor *Fulk* hath well cleared our intentions herein from their censure : *Tindall* himselfe professes to doe it out of this reason,
because

because the Popish Clergy had appropriated to themselves the name of the Church ; but however, they rather made use of the Word ; yet not so, as that hereby they intend onely to signifie Parishionall meetings. So *Ephesians* 3. To the intent that now to the Rulers and Powers in heavenly places, might bee knowne by the Congregation, the manifold Wisedome of GOD; Doe wee thinke this blessed Revelation confined to a Parish, or common to the whole Church of God? So *1. Corinthians* 15. they turne, *I am not worthy to bee called an Apostle, because I persecuted the Congregation of GOD* : Doe we thinke his cruelty was confined to a Parish? So *Matthew* 6. 16. *Vpon this Rocke will I build my Congregation* : was this a Parish onely? So *Acts* 11. *Herod the King stretched out his hands to vex certaine of the Congregation* : Was his

Q malice

malice onely Parochiall? But secondly, yee tell us, that in *Ephesus*, which was one of those Candlesticks, there was but one flocke *Acts* 20. 28. Yea, but can you tell us what kinde of Flocke it was, whether Nationall, or Provinciaall, or Dio-cesan? Parochiall I am sure it could not bee: you have heard before, that those Elders, or Bishops were sent for from *Ephesus*: But that they were all of *Ephesus* it cannot bee proved; when all of them then are bidden to take heed to the Flocke of Christ, whereof they are made over-seers, each is herein charged to looke to his owne; and all are in the next words required to feed the Church of GOD, which hee hath purchased with his owne blood. So as your second argument is fully answered in the solution of the first, and in the former passages of this Section. The advantage that you
take

take from *Epiphanius*, affirming that divers Cities of that time might have two Bishops, whereas Alexandria held close to one, can availe you little, when it shall bee well weighed; first, that your Tenet supposeth and requireth that every Presbyter should bee a Bishop, and therefore (if your cause speed) there should be no fewer Bishops than parishes. Secondly, that the practise of the whole Church, both before and after *Epiphanius*, is by such cleare testimonies convinced to bee contrary: famous, and irrefragable, is that Canon of *Nicen Councell*, *ἵνα μὴ*, &c. that conc. Nic. Can. 34 in one City there might not bee two Bishops: so before this, *Cornelius* writing to the Bishop of *Antioch*, objects it scornfully to Novation, that hee did not know *ἕνα ἐπισκοπον δεῖν εἶναι*, &c. that in a Catholike Church there ought to be but one Bishop; And it is a knowne word of the Confessors

of old, in *Cyprians* time, one GOD, one Lord, one Bishop: Make much (if you please) of this conceit of yours, that *Epiphanius* his Neighbour-hood might acquaint him well with the Condition of the *Asian* Churches: But let mee adde, that you shall approve your selves meere strangers to all the rules and practises of antiquity: if you shall stand upon the generall plurality of Bishops in the same City, or Dioces: And last of all, remember, that *Epiphanius* reckons up *Ærius* as an Hereticke, for holding Presbyters equall with Bishops.

Your third argument, *that there is nothing said in these seven Epistles, that implies a superiority*, is answered by the very Superscription of each Letter, which is, *πρὸς Ἀγγέλῳ* To the Angel: and much more by the matter of the severall Epistles: For what reason were it for an ordinary Presbyter to

to bee taxed for that, which hee hath no power to redresse? That the *Angel* of *Pergamus* should bee blamed for the having of those which hold the Doctrine of *Balaam*, or the *Nicolaitans*, when hee had no power to proceed against them? or the *Angel* of the Church of *Thyatira*, for suffering the Woman *Jezabel*, (if it must bee so read) to teach, and seduce, when hee had no power of publick censure to restraine her? But what need wee stand upon conjecturall answers, to convince you in this plea, as likewise in the supposed Decision of the kinde of superiority, which you urge in the next paragraph; when wee are able to shew both who the parties were, to whom some of these Epistles were directed, and to evince the high degree of their superiority; Ig- Ignat. ad Ephes *Ignatius* the blessed Martyr (besides ἐν Οὐνοῖς μὲν τὸ ἐπ' ἀγάπῃ αἰδῶν ζητῶ; ὑμεῖς δὲ ἐπισκόπων, &c. *Tertullian*) shall bee our witnesse for both,

both, who tells us that *Onesimus* was now the *Angel* or *Bishop* of *Ephesus*, *Polycarpus* of *Smyrna* ; and as Commenting upon this very subject, oft ingeminates the duty of Subjection owing to the Bishop ; and the divers degrees of those three severall stations in the Church ; as wee already instanced ; away then with those your unproving illustrations, and unregardable testimonies, which you (as destitute of all Antiquity) shut up the Scæne withall : And let the wise Reader judge, whether the *Remonstrant* hath not from the evidence of *Timothy* and *Titus*, and the Angels of the *Asian* Churches, made good that just claime of this sacred Hierarchy, against all your weak and frivolous pretentions. From the *Remonstrant* (lest your Discourse should not be tedious enough) you flye upon some other Defenders of the Hierarchy, and fall upon the
two

two Post-scripts of Saint *Pauls* Epistles (to *Timothy* and *Titus*, wherein *Timothy* and *Titus* are stiled the first Bishops of *Ephesus*, and *Creet*) which I am no way engaged to defend : You say, *they are not of Canonick authority* ; so say I too ; but I say they are of great antiquity, and so you must confesse also.

Faine would I see, but any pretence of so much age against the matter of those Subscriptions : the averred Episcopacy of *Timothy* and *Titus*, cited by these confident Antiquaries : surely he were sencelesse, that would imagine the Post-scripts as old as the Text, or as authenticke ; but wee may boldly say, they are older than any Records of the gain-sayers.

Where these Subscriptions are not seconded by Authority of the Ancient Church, there I leave them ; but where they are so well backed,

backed, there is no reason to forsake them. The Exception therefore which you take at the Postscript of the Epistle to *Titus*, is not more stale than unjust. You say peremptorily, it was not written from *Nicopolis*; neither was *Paul* then there: how appears it? Because hee sayes in the body of the Epistle, come to mee to *Nicopolis*, for I am determined there to winter: Hee saith not, Here to winter, but there: as speaking of a third place: but how slight this ground is, will be easily apparent to any man that shall consider, that Saint *Paul* was in perpetual journeying from place to place: And therefore, though now at that instant at *Nicopolis*, yet how soone occasions might call him away, and how long, hee knew not: Therefore it was most fit that hee should pitch upon a certain

taine place, whither *Titus* should direct his way toward him : Notwithstanding your' ghesse therefore, since holy *Athanasius* plainly tells us, that Saint *Paul* wrote this Epistle from *Nicopolis* ; and is therein followed by *Oecumenius* , and *Theophylact* , and in that famous ancient Manuscript, sent by the late Patriarch of *Constantinople* ; I finde it plainly dated *ἔνι Νικοπόλεως*. It must needs follow, that either this Subscription was before *Athanasius* and *Telcles* time ; or else that they went upon some other good ground of their assertion.

Lastly, it may well goe for a reason of your owne making, that the Post-script stiles *Titus* Bishop of the Church of the Cretians ; whereas it would bee said of the Churches of the Cretians ; for the Christian Churches, of any Nation, are called by *Luke* and *Paul* Churches, and not
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Church : Who would not yeeld you this truth , that the Christian Churches are called Churches ? what can they bee called else , when they are mentioned in their severall diversities ; but when they are upon some intire relation , conjoynd and united , as these of *Creet* , under one government , they may well bee called not the Churches , but the Church. That flash of wit might well have beene forborne , wherein you make an envious comparison betwixt the Authority of these Subscriptions , and Episcopall Authority , of urging Subscription to their Ceremonies : And why theirs , I beseech you ? Have you beene urged to subscribe to any other Ceremonies , than have beene established by the Lawes of this Realme and Church ? Was it Episcopall power that enacted them ? Had you beene but as obedient , these Ceremonies had been equally yours :

yours : Now out of pure love you impose that upon us , which you repined that the Lawes should impose upon you : Goe on thus Charitably and prosper.

Because you wanted worke from the *Remonstrance*, you will cut out some for your selves : An Objection of your owne must bee answered ; that is, from the inequality, that was betweene the twelve Apostles , and the seventy Disciples : And well may you shape your owne Answer to your owne Objection : It cannot bee proved, you say, that the twelve had any superiority over the seventy, either of Ordination, or Jurisdiction. What ? have you forgotten, brethren, that the Apostles ordained the Deacons, *Acts 6. 6. by Prayer and imposition of hands* ? That the Apostle *Paul* laid his hands on *Timothy* ? Have you forgotten how by vertue of his Apostleship hee char-

ges, Commands, Controlles, Censures? What is, if this bee not Ordination and Jurisdiction? But (say you) suppose it were so; yet a superiority and inferiority between Officers of different kindes, will not prove a superiority and inferiority between Officers of the same kinde. Deeply argued; Surely hence you may inferre, that one Bishop is not superiour to another; nor one Presbyter above another; but that a Bishop should not bee superiour to a Presbyter, were an uncouth consequence: If the twelve Apostles therefore were superiours to the 70. Disciples, and Bishops (as your owne Jerome tells you) succeed those Apostles, and Presbyters come in the roome of the seventy, where is that identity or sameness of kind which you pretend? All Antiquity hath acknowledged, three severall ranks in the Church-Hierarchy; and if you have a minde

So Cyprian, *Episcopus loquens, &c. Qui Apostolis vicaria ordinatione succedunt.*
Ep. 69. Unitas per Apostolos novis successoribus tradita.
Ep. 41. Meminisse debent Diaconi quoniam Apostolos i. e. Episcopos & presbyteros Dominus elegit. Ep. 65.

a minde to jumble them together,
take away the difference betwixt
Presbyters, and Deacons, as well as
that betwixt Bishops and Presbyters,
Jam sumus ergo pares.

And now wee appeale to the same
Barre, how farre you have beene
from disproving the Divine right, or
Apostolicall institution of Episcopa-
cy; and whether your relyance npon
Hieromes Authority in this poynt hath
beene grounded upon any other rea-
son, but your owne weak presumpti-
on. Yet still like (as I have heard)
some beaten Cocks, you dare crow;
and tell your Reader, that though
Scriptures faile us, yet wee support
our selves by the indulgence and mu-
nificence of religious Princes: surely,
if GOD should have withdrawne
himselſe, in vaine should wee make
flesh our armes: Our calling we chal-
lenge from God: some accessory
Titles, Dignities, Maintenance, we
thank-

thankfully professe to have received from the bountie of royall Benefactors: What of this? herein, you say, the Author acknowledgeth a difference, between our Bishops, and the Bishops of old. Yes verily, so hee gladly doth, with all humble thankfulnessse to God, and good Princes. make your best of this concession. Suddenly you fall faire, and professe your well pleasednesse, with the liberall maintenance of the Church, although somewhat yet sticks with you: when the Ministry came to have *agros, domos, locationes, vehicula*; and as you say from *Chrysostome*, then *Religio peperit divitias*, Religion brought forth riches, and the Daughter devoured the Mother; and a voyce was heard from heaven, *Hodie venenum*: and then you tell us of wooden Priests, and golden Chalice. But, Brethren, take no care for this danger; Our last age hath begun to take sufficient order for the redresse

dresse of this evill : and if in time you shall see wooden Chalice, and wooden Priests, thank your selves.

However, you grant there is not an impossibility betwixt large Revenues, and an humble Sociableness, yet you say, it is rare ; and tell us, that the rich provision of Bishops hath ushered in, both neglect of their Ministerie, and pompous attendance, and insultation over their brethren : and you instance in the pride of *Paulus Samosatenus*, and shut up with the grave complaint of *Sulpitius Severus*. It is not to be denied, brethren, that some such ill use hath beene made, by some, of their abundance : but surely, in this ablative age, the fault is rare, and hardly instanceable ; both the wings and traine of many of ours have beene so clipped, that there is no great feare of flying high. But if it be so, the fault is fixed to the person, who with more grace might otherwise improve

prove the blessing. Cast your eyes upon others, even your owne great Patrons, and tell mee if you doe not espie the same ill use of large meanes, and flattering prosperity ; yet you desire not to abridge their store , but to rectifie the imployment of it: Learne to be so charitable to your spirituall superiors.

And now at last you give a *vale* to your *Remonstrants* Arguments, and shut up with a bold recollection, concerning which , let mee say thus much; Truly, Brethren, had you as good a faculty in strewing, as you have in gathering, there were no dealing with you : but it is your ill hap to tell the reader in your recapitulation of great feates that you have done in your former discourse, when as he must needs professe that he sees no such matter , I appeal to his judicious eies, whether in all this tedious passage, you have proved any thing but your owne bold ignorance, and absurd inconsequences.

SECT.

SECT. XIV.

MY satisfaction to objections comes next to be scanned; Objections, which would to God they were only of my own framing?

In the first. That Episcopacy is no prejudice of Sovereignty, I justly prove, for that there is a compatibleness in this case of Gods act, and the Kings. It is God that makes the Bishop, the King that gives the Bishoprick: What can you say to this?

You tell us you have already proved that God never made a Bishop, as hee stands in superiority over Presbyters, So you told us; and that is enough; we were hard hearted if we would not believe you: When as we have made good by undeniable proofs, that (besides the grounds which our Saviour layd of this imparity) the blessed Apostles by inspiration from God, made this difference in a personall ordaining of some above the rest, and giving expresse charge of Ordination and Jurisdiction to those

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select

select persons, in Church-government, the Bishops have ever since succeeded.

Tell us not therefore, that if we disclaim the influence of Sovereignty into our Creation, and assert that the King doth not make us Bishops, we must have no being at all; For, that the Reader may see you stop your owne mouth; answer mee, I beseech you, Where, or when ever did the King create a Bishop? name the man, and take the cause. It pleases his Majesty to give his *Congedeli*er for a Bishops Election to his See, to signifie his Royall assent thereunto; upon which the Bishop is solemnly ordained by the imposition of the hands of the Metropolitan, and other his Brethren; and these doe, as from God, invest him in his holy Calling, which he exercises in that place, which is designed and given by his Majesty: What can be more plaine then this truth? As for that unworthy censure which you passe upon the just comparison of Kings in order to Bishops, and Patrons in order to their Clerks, it shall be acknowledged, well deserved, if you shall be able to make good the disparity; *When he shall prove (you say)*
that

that the Patron gives ministeriall power to his Clerke, as the King gives Episcopall power to the Bishop, it may be of some conducement to his cause: Shortly, brethren, the same day that you shall shew me that the King ordained a Bishop, the same day will I shew you that a Patron ordained a Presbyter: The Patron gives the Benefice to the one, the King gives the Bishopricke to the other; neither of them doe give the Office, or Calling to either. Goe you therefore with your Frier Simon, to your Cell, and consult with your Covent for more reason and wit, then you shew in this, and the next scornfull Paragraph; wherein whiles you flout at my modest cōcession with an unbeseeming frump, you are content silently to balke that my second answer, which you know was too hot, or too heavy for your satisfaction;

In the second: The Imputation pretended to be cast by ^{the} Tenet upon all the Reformed Churches, which want this government; I indevoured so to satisfie, that I might justly decline the envy, which is intended to be thereby raised against us: For which cause, I professed that wee doe love

and honour those our sister Churches, as the dear Spouse of Christ, and give zealous testimonies of my well wishing to them;

Your uncharitablenesse offers to choak me with those scandalous censures, and disgracefull terms which some of ours have let fall upon those Churches, and their eminent professors, which I^u confesse, it is more easie to be sorry for, then (on some hands) to excuse; The error of a few may not be imputed to all.

My just defence is that no such consequence can be drawn from our opinion; for as much as the Divine or Apostolical right, which wee hold, goes not so high, as if there were an expresse command, that, upon an absolute necessity there must be either Episcopacy, or no Church; but so far only, that it both may, and ought to be; How faine would you here find me in a contradiction? Whiles I one-where reckon Episcopacy amongst matters essential to the Church, another where, deny it to be of the essence thereof; Wherein you willingly hide your eyes that you may not see the distinction that I make expressly betwixt the Being & Well-being

being of a Church : affirming that those Churches, to whom this power & faculty is denied, lose nothing of the true essence of a Church, though they misse something of their glory, and perfection.

No, Brethren, it is enough for some of your friends to hold their Discipline altogether essentiall to the very being of a Church; We dare not be so zealous.

The question which you ask concerning the reason of the different intertainment, given in our Church to Priests converted to us from *Rome*, and to Ministers, who in *Qu. Maries* dayes had received Imposition of hands in reformed Churches abroad, is meerly personall; neither can challenge my decission; Only I give you these two answers; that what fault soever may bee in the easie admittance of those, who have received *Romish* Orders; the sticking at the admission of our Brethren returning from Reformed Churches, was not in case of Ordination; but of Institution: they had beene acknowledged Ministers of Christ, without any other hands laid upon them, but according to

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the Lawes of our Land they were not, perhaps, capable of institution to a Benefice, unlesse they were so qualified, as the Statutes of this Realme doe require; And secondly, I know those, more then one, that by vertue only of that Ordination, which they have brought with them from other Reformed Churches, have enjoyed Spirituall Promotions and Livings without any exception against the lawfulnessse of their calling;

B. Montague The confident affirmation which you alleage of the learned Bishop of Norwich is no rule to us; I leave him to his owne defence; You think I have too much work on my hand to give satisfaction for my selfe in these two maine Questions which arise from my Book;

What high points shall we now expect, throw we?

First, whether that Office, which by divine right hath sole power of Ordination, and ruling all other Officers of the Church (which hee saith Episcopacie hath) belong not to the being, but only to the glorie, and perfection of a Church: Can we tell what these men would have?

Have

Have they a minde to goe beyond us in asserting that necessity, and essentiall use of Episcopacy, which we dare not avow? Do they not care to lose their cause, so they may crosse an adversary? For your question, you still talk of sole Ordination, and sole Jurisdiction; You may (if you please) keep that pair of soles for your next shooes: We contend not for such an height of propriety, neither do we practise it; they are so ours, that they should not be ^{with} out us, as we have formerly shewed; That therefore there should be a power of lawfull ordination, and government in every settled Church, it is no lesse then necessary, but that in what case soever of extremity, and irresistible necessity, this should be only done by Episcopall hands, we never meant to affirme: it is enough that regularly it should be their act.

Your second question is, *There being* (in this mans thoughts) *the same jus divinum for Bishops, that there is for Pastors and Elders, Whether, if those Reformed Churches, wanted Pastors, and Elders too, they should want nothing of the essence of a Church, but of the perfection, and glorie of it:* The answer is ready: If those

those Reformed Churches, wanting those whom you call Pastors and Elders, did yet enjoy the government, by Bishops, Priests, & Deacons, they should be so far from wanting ought of the essence of a Church, that they should herein attain to much glory and perfection: And so much for your deepe questions.

The presumptuous Remonstrant would seeme to know so much of the mind of those Churches, that hee saith, *if they might have their option, hee doubts not but they would gladly embrace Episcopall government*; a foule imputation which your Zeale must needs wipe off; for which purpose you bring the confessions of the *French*, and *Dutch* Churches, averring the truth, and justifiableness of their owne government; For which they have good reason, neither shall you herein expect my contradiction; nor yet my present labour of reconciling their government, and ours in the main and materiall points of both; This condition they are in, and they doe well to defend it, but they did not tell you they would not (if oportunitie were offered) be content with a better; I am
deceived

deceived if their own publique Constitutions be not still concluded with the power of a Change; and I have elsewhere shewed out of *Fregevillaus*, that this order of government was in their Churches at first only provisionall; and instanced in those testimonies of approbation, which their learned Divines have freely given to our forme of administration; which I shall not now stand either to repeat, or multiply; Let it be enough for the present to say; that upon my certain knowledg, many eminent Divines of the Churches abroad have earnestly wished themselves in our condition, and have applauded and magnified our Church, as the most famous, exemplary and glorious Church in the whole Christian World; So as I wanted not good reason, for that which you are pleased to style presumptuous, assertion:

But the reason of my assertion is yet so more offensive that you wonder how it could fall from my Pen;

That there is little difference in the government of other protestant Churches and our owne save in the perpetuity of their Moderator-
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ship

ship, and the exclusion of Lay Elders; A passage, belike, as you say, of admirable absurdity. But soft, brethren, I am afraid, first, least you speak of what you know not; I speake not onely of the next Churches of *France*, and the *Netherland*, I speake of them in a generality, as one that (if this place would beare it) could give a particular account of them all: neither can your cavills worke my repentance. You tell me of the Moderator in *Geneva* (as if all the Church of God were included in those strait walls) I could tell you of the Superintendents of the Churches of *Germany*, of the *Præpositi* in the Churches of *Weteraw*, *Hessia*, *Anhalt*, of the *Seniores*, in *Transylvania*, *Polonia*, *Bobemia*; But what of the Moderator in *Geneva*? He is not of a Superiour Order to his Brethren; But let mee tell you, when Master *Calvin* was Moderator there, as hee constantly was for many yeeres no Bishop in *England* swayed more, then he did in that Church: and even in the Low Countries how much the *Deputati Synodi*, after they had been frequently employed in those services, (as for instance, my ancient and truly-

ly-reverend friend Mr. *Bogermannus* prevailed) & with what authority they carry the affaires of the Church, it is not hard to understand; for those other circumstances, which you are pleased to mention, were the moderatorship perpetual; they would soon accordingly vary; and if not so, yet you may remember, that I said not, no difference at all, but, little, whereof your well affectednes to our Government can make this use, *that then the Abrogation of Episcopacy will be wrought with the lesse difficulty, and occasion the lesse disturbance*; The old word is; welfare a friend in a corner; still you are for the destructive; none but the *Babylonian* note sounds well in your eare, Downe with it, downe with it even to the ground: But the God of Heaven whose cause it is, will, we hope vindicate his owne ordinance, so long perpetuated to his Church, from all your violent and subtile machinations, and prevent the utmost danger of your already sufficiently raysed disturbance.

SECT. XV.

CONCERNING the Lay Presbytery I said, and say still most justly, that it never had footing in the Church of God till this present age; These wits cry out in great sport, see *How like the man looks to Doctour Hall, in his irrefragable Propositions*; Truly, Brethren, as like him, as yee are like your selves: who are still scornfull and insolent: But though ye be commonly spightfull, yet you are so seldome witty, that we may well bear with you, for once: Be he like, who he will, *D. Hall* will sufficiently defend both those propositions, and this Remonstrance against all your impotent cavils; For this, concerning the questioned Lay-presbytery, you make a faire flourish to little purpose; You do wisely to omit those three knowne texts, which the World knows have beene so thoroughly canvased and eluded, and that famous text of an acknowledged counterfeit, *Ambrose*, so often exploded; Wee shall have now new stufte from you, but of as little

little worth; Surely had the foregoing Patrons of your Lay-Eldership found that they could have received any colour of protection from these places of antiquity, alledged by you, they had not, after the raking of all the channels of time, forborne the utmost urging of these your testimonies, in their favour and defence; but they well saw how little reason there was, to presse those unproving evidences, which you will needs urge as convictive.

Your testimony from *Origen* cannot but shame you, if yet you can blush; You feared to cite the Chapter that in so long a Booke, you might not be discovered. *Orig. contra Celsum, c. 14.*

But the scope of the place is cleerly thus: *Origen* is upon comparison of the Philosophers, and Christians in their care of teaching; *Nam illi (scil. Philosophi) propalam apud vulgus differentes non sunt curiosi in discernendis auditoribus, &c.* For the Philosopher, saith hee, in their publike discourses to the people are not curious in the difference of their auditors but every one that lists, comes, and heares them at pleasure; But the Christians doe, what they may, carefully pre-examine

examine the minds of those that desire to heare them; and first they doe privately so, to those that are bewitched (with Paganisme) before they bee received into the Congregation: And when they seeme to have comne on so far, as to be desirous to live honestly, then do they bring them in; but in distinct degrees; the one of those which are newly admitted but have not yet attained (the cognizance of their Purification,) Baptisme; the other of those which are now comne on so far as to professe the Christian Religion; in this latter rank are appointed some, which do inquire into the lives and manners of those that come; that they may be a means to keep off such Candidates of Religion as do carry themselves amisse, from their Assemblies: and the rest that are like themselves, they may gladly receive: In which passage it is most evident that *Origen* speaks of those which are newly admitted into the Church, who by reason of their late knowledge and acquaintance with those which they left behind them in Pagan superstition, might bee fit Monitours to know,
and

and notifie the condition of such Candidates as did offer to come into the Church; Now these trusty Answerers would make the World believe, that this is spoken of some Sage Elders, that were to govern the Church; and (to deceive the Reader) unfaithfully turne the words, *Nonnulli Præpositi sunt*, as if they were ^{τῶν λαῶν} some ruling Elders indeed; Whereas the word signifies, and intends only a designation of such Novices as were well approved, to an Office of Monitorship concerning those which would professe to be Converts. And now to return your owne words, wee would gladly know whether these were not, as it Lay Elders.

As for those other testimonies, which you have drawne hither out of *Augustine*, *Optatus*; and the Letters of *Fortis*, and *Purpurinus* out of *Baronius*; I could, if need were double your files in this kinde, might that doe you any service, I could tell you out of the acts of the Purga-^{Vide Justellus,} tion of *Fælix* and *Cecilianus*, of *Episco.*^{in notis ad} *pi*, *Presbyteri*, *Diacones*, *Seniores*; out of ^{Canon. Afri-} *can.* the

the Synodal Epistle of the *Cabarsufitan* Council (as mentioned by Saint *Augustine* in his Enarration upon the Psalmes) *Neceſſe nos fuerat Primiani cauſam Seniorum literis ejuſdem Eccleſiæ poſtulantibus, audire atque diſcutere*, which is a more pregnant place then any you have brought; & could reckon you up yet more, out of the Code of the *African* Canons, *Can. 91.* Out of *Gregory*, ſubſcribed, as they ſay, *Turonenſis*, who ſpeaking of the Biſhop of *Marfelles* brings him in to ſay, *Nihil per me feci, &c.* I did nothing of my ſelfe, but that which was commanded me *à Dominis noſtris, & Senioribus*; out of *Gregory* the Great in his Epistles more then once, I could weary you with ſupply of ſuch authorities; But, brethren, I ſhall ſadly tell you, that you do herein nothing but abuſe your Reader, with a colourable pretence; For all thoſe places you alleage, are nothing at all to the purpoſe in hand. Who can make queſtion but that *Carthage* and *Hippo*, and other *African* Cities, had old and grave men in them? Who can doubt that they had Magiſtrates, and men in authority? Such, as we ſtill are wont out of the ancient appellation, to ſtyle

style *Aldermen*? Who can doubt that they did in all great occasions of the Church take the advise, and assistance of these prime men? But wil it hence follow that in the sense you contend for, they had a Setled-Lay-Presbytery? Was their Church ere the more (according to your construction) governed by *Pastors, Elders, Deacons*? That these forecited were such, as we have intimated, is most evident; In the *African Canons* (*Can. 100.*) they are called (*οἱ γέροντες*) the old men; And in the 91 Canon, we find as a Commentary upon this point, *Debere unumquemque nostrum in civitate sua convenire Donatistarum Præpositos, aut adjungere sibi vicinum Collegam, ut pariter eos in singulis quibusque Civitatibus per Magistratus, vel Seniores locorum conveniant.* That is, That every one of us should in our own Cities meete with the chiefe Governours of the *Donatists*, and take with him some neighbour as his Colleague or Assistant, that they together may give them a meeting by the Magistrates or Elders of the places.

But you will say, there were those which

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were

διὰ τῶν ἀρχόν-
των ἡ τῶν πρεσβυ-
τέρων ἐν τοῖς
ἐκκλησίαις τοῖς
συνελδοῖς,

Can. Afr. 91.

Aug. contra

Crescon. l. 3.

Omnes vos

Episcopi

Presbyteri,

Diaconi, &

Seniores sci-

tis, &c.

where against your own knowledge you translate *Presbyteri* (Elders) to beare the Readerseys, with a shew of a double sort of Elders, whereas *Presbyteri* are there manifestly distinguished from *Seniores*.

were called *Seniores Ecclesiastici*; Ecclesiasticall Elders also; True, there were such, *Iustellus* confesses so much, and learned *Isaacus Casaubonus* (whose manuscript notes I have seene,) and his worthy Son, *Mericus Casaubonus* in his notes upon *Optatus*, yield no lesse, but these they do truly say, were but as our Church-wardens; men that were trusted with the utensils, stock, and outward affaires of the Church; or, as I may more fully compare them, our vestry-men: who are commonly and of old designed under the name of the eight men, or twelve men, in every great parish (as I am sure it is in the Western parts) to order the busineses of Seats, and rates, and such like externall occasions; now that those places which you have cited intend no other Elders, then these, you shall be convinced out of your own testimonies.

The place which you bring out of Saint Austen contra *Cresconium Grammaticum*; runs thus,

Omnes vos, &c. All you Bishops, Presbyters, Deacons, and Elders, do know, &c. where you

you see plainly that the Elders which he means are below Deacons, and so you shall find them, wheresoever they are mentioned; now those that you contend for, are by your own claim, in a key above them. *Optatus* whom you cite, is cleer against your sense; whiles he makes only *quatuor genera capitum*; only four sorts of mē in the Church; *Bishops, Presbyters, Deacons, & the faithful (Laity)* And in his first book against *Parmenian*, *Quid commemorē Laicos, &c.* he reckons up, meer *Laicks, Ministers, Deacons; Presbyteros secundo sacerdotio constitutos*, Presbyters in the second degree of Priesthood, & *principes omnium Episcopos*; and the chiefe of all Bishops. Shortly, brethren, that there were in the Church of old ruling Elders, which were in a rank above Deacōs, and had together with the Pastors a setled power of government, in the Church, it is an opiniō no lesse new, then unjustifiable; & I do here solemnly professe, that if any one such instance can be brought, I wil renounce Episcopacy for ever. Do not thē, against the light of your owne knowledge set a face on proofs of those things, which never were, but give glory to God in yielding to so undoubted and cleer a truth. V 2 SECT.

SECT. XVI. XVII. XVIII.

THe rest that remaynes is but mere Declamation, not worthy of any answer, but contempt and silence; It is most true that the religious Bishops of all times have strongly upheld the truth of God against Satan and his Antichrist;

What can you say to this? You tell mee of some irreligious ones, that have as strongly upheld Satan and his Antichrist against the truth of God; What is this to the calling? Can not I tell you of some wicked and irreligious Presbyters, shall the function it selfe therefore suffer? You tell us *What an unpreaching Bishop once said of a Preacher*; I challenge you to shew any unpreaching Bishop in the Church of *England* this day? It is your slander, this, not their just Epithete: The scandalls of our inferiour Ministers, I professe I could not but bleed to see, but withall desired to have had them lesse publique; your Charity accuseth mee of

excusing them, and blaming my humble motion of *Constantines* example, professe to desire the blazoning of them to the World; Whether of us shall give a better account of our charity to the God of peace, I appeale to that great Tribunall.

In your next Section, like ill-bred sonnes, you spit in the face of your Mother; A Mother too good for such sonnes; The Church of *England*; and tell us of *Papists* that dazle the eyes of poore people with the glorious name of the holy Mother the Church; If they be too fond of their Mother, I am sure your Mother hath little cause to be fond of you; Who can and dare compare her to those *Æthiopian* strumpets, which were common to all commers; For your whole undutifull carriage towards her, take heed of the Ravens of the Valley: As if wee were no lesse strangers, then you enemies to the Church of *England*, you tell the World that we know not who she is; and that we wonder when we are askt the question; and run descant upon the two Archbishops, Bishops, Convocation; Even what your luxuriant wit shall please;

and at last you make up your mouth with a merry jest, telling your Reader *that the Remonstrant, out of his simplicitie, never heard, nor thought of any more Churches of England then one; Ridiculum caput: Sit you merry, Brethren; but truly, after all your sport, still my simplicity tels mee there is but one Church of England; There are many Churches in England; but many Churches of England, were never till now heard of; You had need fetch it as farre as the Heptarchie; And to shew how farre you are from the objected simplicity, yee tell us in the shutting up, that England, Scotland, and Ireland, are all one Church of England. Nullum magnum ingenium sine mixtura dementiæ.*

But now take heed of Obelisks: You professe, *you for your parts doe acknowledge no Antiprelaticall Church: I am glad to heare it; nor I neither; but I beseech you, if you make and condemne a Prelaticall Church of England, what shall be the other part of the Contradiction?*

The Remonstrant tels you of further divisions,

visions, and subdivisions, which upon this ground you must necessarily make of the Church, your deep wisdoms take this, as of his upbraiding of the Divisions in the Church, in meer matter of Opinion, and fly out into the censures of the Prelatical party, as the cause thereof; and would have them say, *Mitte nos in Mare, & non erit tempestas*; The truth is, the severalties of Sects, and their separate Congregations about this City are many and lamentable; I doe not upbraid, but bewayle them; The God of Heaven be judge where the fault rests, and (if it bee his holy will) finde some speedy redresse, but in the meantime, one casts it upon faction, another upon ungrounded rigour, where-soever it be, *Woe be to those by whom the offence commeth*; Lay you your hands on your hearts onwards, and consider well whether your fomenting of so unjust and deep dislikes of lawfull government have not bin too much guilty of these wofull breaches.

As one that love that peace of the Church
which

which you are willing to trouble, I perswading an unity, ask what bounders you set, what distinction of Professors you make, what grounds of Faith, what new Creed, what different Scriptures, Baptisme, means of Salvation are held by that part which you mis-call the Prelaticall Church; You answer according to your wonted Charity, and Truth.

What bounds? *Those (you say) of the sixth Canon; from the high and loftie Promontorie of Archbishops, to the Terra incognita, of an, &c.* Witty again. Alas, brethren, if this be all, the Lists are too narrow; Here are but four ranks of Dignities, and few in each; but if that inclusive, &c. reach far, yet what will you make of all this?

Doe you exclude Bishops, Deans, Archdeacons, &c. from being members of the Church of *England*? Sure, you dare not be so shamefully unjust: If therefore, that they have an interest in the Prelacy, cannot exclude them for their interest in the Church: What becomes of your bounders? This is fit work for your Obelisk.

What

What distinction ? you say, *worshiping to the East, bowing to the Altar, prostituting* (perhaps you meane prostrating) *themselves in their approches into Churches:* And are these fit distinctions, brethren, whereupon to ground different Churches ? If they difference men, doe they difference Christians ?

What new Creed ? you say, *Episcopacie by Divine right is the first article of their Creed.* For shame brethren, did ever man make this an article of faith ? who will thinke you worthy to have any faith given you in the rest of your assertions ? you adde, *absolute and blinde obedience to all the Commandements of Bishops ;* Blush yet againe, brethren, blush to affirme this, when you well know that the words of the oath of Canonickall obedience run only, *In omnibus licitis & honestis mandatis,* in all lawfull and honest commands.

You adde, Election upon Faith foreseen; What ? nothing but grosse untruths ? Is this the doctrine of the Bishops of *England,* have they not strongly confuted it in Pa-

pists, in *Arminians*; Have they not cry'd it downe to the pit of Hell? What means this wickedly false suggestion? Iudge Reader, if here be not work for Obelisks.

What Scripture? You say, *Apocrypha*, and *Traditions unwritten*; Mark I beseech you, unwritten Traditions are Scriptures, first: then *Apocrypha*; And why, I pray you, is it more our *Apocrypha*, then yours? Are all our Bibles *Prelaticall* too? Shortly all those Churches and houses, and persons that have the *Apocrypha* in their Bibles belong to the Church *Prelaticall*, what have wee lost by the match?

What *Baptisme*? What *Euchurist*? You tell us of the absolute necessitie which some *Popish* fools have ascribed to the one; and of an *Altar and Table set Altarwise* in the other; What are these to the Church of *England*? Doth the error of every addle head? or the site or posture of a Boord make a different Church.

What *Christ*? You answer, (near to a blasphemy;) *A Christ who hath given the same power of absolution to a Priest that himselfe*
hath

bath : This can be nothing but a slanderous fiction ; No Christian Divine ever held that a Priests power of absolution was any other then ministeriall ; Christs Sovereigne and absolute. If you know the man bring him forth that he may be stoned.

What Heaven ? you say, *such as is receptive of Drunkards, Swearers, Adulterers*. Brethren, take heed of an Hel, whiles you faine such an Heaven ; and fear lest your uncharitableness will no lesse bar you out of the true Heaven above , then you bar Prelaticall sinners from their accessse thereinto : But, if you had rather , goe on still in your owne way, separate your selves from us that professe we are one with you ; Charge upon us those doctrines and opinions which wee hate, no whit lesse then your selves , fasten upon the Church of *England* those exoticall positions of unsound teachers , which it self hath in *terminis* condemned ; and say as you are not ashamed to do, *We thank God we are none of you* ; we forgive you, and pray for your repentance.

Your Quæres, wherein I see you trust much, are made up of nothing but spight and slander: If I answer you with questions shorter then your own, and more charitable, you will excuse me. In answer then to your first, I ask

1 Who ever held the Lordships of Bishops to stand by divine right. If no body, whether hee that intimates it doth not falsifie and slander? Why is it a greater fault in one of our Doctors to hold the Lords day to stand *Iure humano*, then it was in Master Calvin?

2 I ask whether it were any other then K. James himself of blessed memory; that said, *No Bishop, no King*, And if it were he, whether that wise King did not mean to prejudice his own authority?

3 Whether since it hath beene proved that Bishops are of more then meerly humane Ordinance, and have so long continued in the Christian Church to the great good of Church, and State, it be not most fit to establish them for ever: and to avoid all dangerous motions of innovation?

4 Whether these answerers have the wit
or

or grace to understand the true meaning of the *Ius Divinum* of Episcopacie? or if they did, whether they could possibly be so absurd, as to raise so senselesse and inconsequent inferences upon it?

Whether there be any question at all in the fifth question? since the Remonstrant himselfe hath so fully cleered this point, professing to hold Episcopacy to be of Apostolicall, and, in that right, Divine Institution?

Whether Master Beza have not heard soundly of his distinction of the three kinds of Episcopacy, in the full and learned answer of Saravia: and whether hee might not have been better advised then in that conceit of his, to crosse all reverend antiquity: And whether the Painter that drest up his Picture after the fancy of every passenger, do not more fitly resemble those, that frame their discipline according to the humour of their people, varying their projects every day, then those which hold them constantly to the only ancient and Apostolicall forme.

Whe-

7 Whether it were not fit that wee also should speak as the ancient Fathers did, according to the language of their times ; and whether those Fathers could not better understand and interpret their owne meaning in the title of Episcopacy, then these partial, and not over-judicious answerers; and whether they have not cleerly explicated themselves in their writings, to have spoken properly and plainly to the sense now enforced.

8 Whether Presbyters can without sin arrogate unto themselves the exercise of the power of publique Church government, where Bishops are set over them to rule and order the affaires both of them, and the Church ; and whether our Saviour when he gave to *Peter* the promise of the Keyes, did therein intend to give it (in respect of the power of publike jurisdiction) to any other save the Apostles ; and their Successours the Bishops ; and whether ever any Father, or Doctour of the Church till this present age, held that Presbyters were the Successours to the Apostles, and not to the seventy Disciples rather.

Whe

Whether ever any Bishops assumed to themselves power Temporall to be Barons, and to sit in Parliament, as Iudges, and in Court of Star-chamber, &c. or whether they be not called by his Majesties writ, and royall authority to these services; And whether the spirituall power which they exercise, in ordaining; silencing, &c. be any other then was by the Apostles delegated to the first Bishops of the Church, and constantly exercised by their holy successors in all ages, especially by *Cyprian, Ambrose, Augustine*, and the rest of that sacred order; men which had as little to do with Antichrist, as our answerers have with charity.

Whether the answerers have not just cause to be ashamed of patronizing a noted Heretick, *Aerius* in that for which hee was censured of the ancient Saints, and Fathers of the Church; & whether the whole Church of Christ ever since his time till this age have not abandoned those very errors concerning the equality of Bishops and Presbyters, which they now presume to maintain.

Whether

11 Whether the great Apostacy of the Church of *Rome* do, or did consist in maintaining the order of government set by the Apostles themselves; and whether all the Churches in the whole Christian World (even those that are professedly opposite to the Church of *Rome*) doe let in Antichrist by the doore of their Discipline, since they all mayntain Episcopacy no lesse constantly then *Rome* it selfe;

12 Whether if Episcopacy be (through the munificence of good Princes) honoured with a title of dignity, and largnesse of revenues, it ought to be, ere the more declined; and whether themselves, if they did not hope to carry some sway in the Presbytery, would be so eager in crying up that government; and whether if there were not a maintenance annexed, they would not hide themselves, and jeopard their cares rather then mancipate themselves to the charge of souls.

13 Whether there bee no other apparent causes to be given for the increase of Popery and superstition in in the Kingdom, besides
Episco

Episcopacie (which hath laboured strongly to oppose it) and whether the multitudes of Sects, and professed slovenlynesse in Gods service, (in too many) have not bin guilty of the increase of profanenesse amongst us.

Why should *England* one of the most famous Churches of Christendome, separate it selfe from that forme of government, which all Churches through the whole Christian World have ever observed, and do constantly and uniformly observe and maintain; and why should not rather other lesse noble Churches conforme to that universall government which all other Christians besides do gladly submit unto. 14

Why should the name of Bishops, which hath beene for this 1600. yeeres appropriated (in a plaine contradistinction) to the governours of the Church, come now to be communicated to Presbyters, which never did all this while so much as pretend to it; and if in ancient times they should have done it could not have escaped a most severe censure. And shortly whether if we will 15

allow you to bee Bishops all will not bee well.

- 16 Whether since both God hath set such a government in his Church, as Episcopacie, and the Lawes of this Land have firmly established it, it can bee lawfull for you to deny your subjection unto it; and whether it were not most lawfull and just to punish your presumption and disobedience in framing so factious a question?

And thus I hope you have a sufficient answer to your bold and unjust demands, and to those vain carills which you have raised against the humble Remonstrance.

God give you Wisdome to see the Truth, and Grace to follow it, Amen.

To

To the Postscript.

THe best beauty that you could have added to your discourse, brethren, had been honesty and truth both in your allegations of Testimonies, and inferences of argumentation; In both which I must needs say (and I speake it in the presence of God to whom I must shortly give an account) that I never saw any Writer that would dare to profess Christian sycerity, so foully to overlash; as if yee made no conscience by what means you uphold a side, or win a profelyte; God touch your hearts with a true sence of that whereof you cannot be but in this discourse convinced.

Now you thinke to garnish your worke with a goodly *Pasquin* borrowed (for a great part) out of *Sion's Plea*; and the *Breviate* consisting of a rhapsodye of Histories, concerning the pride, insolence, trechery, crueltie, and all other the deadlie sins of popish prelates, but especially of those, who swayed the See of Canterbury, in those days of darkenesse and Ro-

mish Tyrannie. Whereto I suppose you expect no answer as being a thing utterly unconcerning us; and that, whereof I might say (setting aside the ill intention of an application) as *Huntingdoniensis* said of the Cardinals adultery, *Celari non potuit, negari non debuit.* But tell me brethren what can be your drift in this your tedious relation? Is there any man that offers to undertake their patrocination? or is it any advantage to you to make their memory yet more odious? Let them have been as foule as ill will can make them; Let them have been in their times Devills incarnate; what is that to us? *They were Bishops you say.* True, but they were Popish Bishops; limmes of that body; whose head we abjure; the fault of their wickednesse was in the Popery, not in the Episcopacie, in the men, not the calling, why should you think to choake us with these hatefull instances: If I should go about to rake together all the insolences, murthers, incests, treasons, and villanies, that have been done by Popish Presbyters in the time of that lawlesse ignorance, & superstition, would you think these
could

could be any blemish to you? why will you then bee so miserably uncharitable, as to cast upon us the crimes of those whom we equally condemne; and to seoffe their faults upon their chaires? what one profession is there in all mankind, which if wee should go about to ransack, would not yield some persons extreamly vicious, shall the vocation be condemned, for the crimes of the men? At last to make up the mouth of your admirable charity, *You tell us of the gracious practices of the Prelates from the beginning of Queene Elizabeths Raigne to this present day; whose great designe you say, still hath been to hinder reformation, to further Poperie and Arminianisme, to beat down preaching, to persecute zealous Professors, and some such other noble projects of Episcopall pietie: Tell me Brethren, as you will answer it before the just Iudge of all the World; Have these bin the main designs of Bishops; Are they all guilty of these wofull enormities, or are they not? If yee say they are, the world will cry shame on your falshood; If they are not, the World will cry no lesse*

v.oli
Y 3
shame.

shame on your injustice, in taxing all for the fault of some: What? are these the onely remarkable works that your eyes could discover to fall from the hands of Bishops? could you see no Colledges, no Hospitalls built? no Churches re-edified? no learned Volumes written, no heresies confuted, no seduced persons reclaimed? no hospitality kept? no great offenders punished? no disorders corrected? no good offices done for the publique? no care of the peace of the Church? No diligence in preaching? No holinesse in living? Truly, brethren, I can say no more, but that the fault is in your eys, and not in your object: Wipe them, and look better; Yea, I beseech God to open them rather, that they may see good, as well, as evill;

As for that base and scurrilous Proverb, to which you say it is now comne (whereas the World knows it is elder then your Grandfires, and was taken up, in the popish times) it were more fit for a *Scurra in trivio*, or some Rivald upon an Ale-bench, then for grave Divines.

How

How easie were it for me to reckon up an hundred of such spightful Adages which vulgar envy hath been wont to cast upon the rest of the Clergy, worthy of nothing but scorn? and so had this bin, if your wit and charity had not bin alike; But surely, Brethren, if whatsoever is spoiled, they say, *The Bishops foot hath been in it*; I doubt not but they will say, *The Bishops foot hath been in your Book*, for I am sure it is quite spoiled by this just confutation. After your own potage (for your Proverb; *sapit ollam*) you tell us of *Boner's broth*; I should have too much wondred at this conclusion, but that I hear it is the fashion in some Countries, to send in their Keal in the last service; and this, it seems, is the manner amongst our *Smectymnians*.

Well; to shut up all, let them of their *Boners beef and broth*, make what Brewesse they please for their credulous guests: Learned and worthy Doctor *Moulin* shall tell them, that the restauration of the *English* Church, and everſion of Popery next under God, and our Kings is chiefly to be ascribed,
and.

*P. Moulin.
Epist. 3. ad
Episcop. Win-
ton. &c.*

and owed to the learning and industry of our *Bishops*; some whereof being crowned with *Martyrdome*, subscribed the *Gospell* with their *blood*; Thus he; Neither doubt I but that many of them (if occasion were offered) would be ready to imitate them in those red Characters.

In the mean time I beseech the God of Heaven to humble you in the sight and sense of your own grievous uncharitableness, and to put (at last) into your hearts and tongues,
the Counsels of
Peace.

AMEN.

These Fautes comitted by the Printers neglect (and some words left out which marre the sence.) I pray amend.

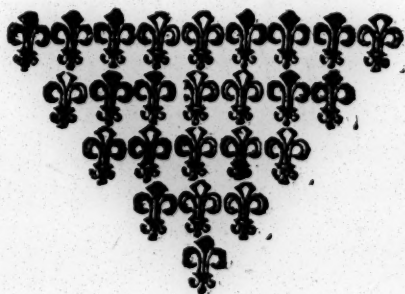
Read

Investiues p. 33 l. 12. see how p. 34 l. 14. so wrong p. 37 l. 6. Succession p. 39 l. 17. repealed p. 46 l. 4. themselves p. 52 l. 6. challenges p. 65 l. 11. deest this p. 131 l. 21. without p. 135 l. 11. differences p. 141 20. who are p. 170 l. 5. deest dayes p. 173 l. 11. Contradistinction p. 150 l. penult. deest were p. 143. l. 16 farre p. 174 l. 27. Ribald p. 166. penult.

THE
DETERMINATION
OF THE QVESTION,
Concerning the *Divine Right*
of *Episcopacie*.

By the famous and learned Divine
Dr. *Abrahamus Scultetus*, late Professour
of Divinity in the University of
Heidelberg.

Faithfully translated out of his Observati-
ons upon the Epistles to *Timothy* and
Titus.



LONDON,
Printed for NATHANIEL BUTTER. 1641.

DETERMINATION

OF THE QUESTION

concerning the Divine Rights

of Kings.

By the famous and learned Divine

Dr. John Locke

of the University of Oxford

in a Letter

to a Friend of his

of the same University

1689

LONDON

Printed by J. Streater

at the Sign of the Gun

in St. Dunstons Church

in Fleet Street

LONDON

Printed by J. Streater

Reader.

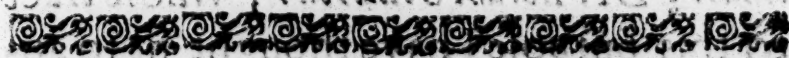
passed a censure upon the worke ; there
 was small reason for the reporters to re-
 flect upon the person of the author : Yea,
 I am confident, that many of our worthy
 brethren at home, were differētly minded
 concerning this Tenet of the right of *Epif-
 copacy*, if they would be pleased to informe
 themselves thoroughly of the state of the
 question, as it is defended by the Author
 of that treatise, would find small cause
 of scruple in this opinion. For whereas
 there are three Degrees of truthes, and ho-
 ly institutions (as they are commonly di-
 stinguished) *Humane, Apostolique, Divine*; The
 first from mere men; The second from
 men Apostolicall; The third from God
 himselfe immediately; The Author de-
 sires to goe a Mid-way in this difference;
 holding it too low to derive *Episcopacy*
 from a merely humane, and Ecclesiasti-
 call Ordinance; holding it too high to
 deduce it from an immediate command
 from God; and therefore pitching upon
 an Apostolicall institution; rests there:
 but because those Apostles were divinely
 inspired, and had the directions of Gods
 spirit

spirit for those things which they did for the common administration of the Church, therefore, and in that only name is *Episcopacy* said to lay claime to a Divine right; howsoever also it cannot be gainsaid that the grounds were formerly layd by our Saviour in a knowne imparity of his first agents; Now surely this truth hath so little reason to distast them, that, even learned *Chamier* himselfe can say; *Res ipsa cepit tempore Apostolorum, vel potius ab ipsis profecta est.* And why should that seeme harsh in us, which soundeth well in the mouthes of lesse-interessed Divines? But because the very title of that Booke hath raised more dust then the Treatise it selfe; Be pleased, Readers, to see, that this very question is in the very same termes determined by that eminent light of the *Palatine*; Dr. *Abrah. Scultetus*; whose tract to this purpose I have thought fit to annex.

Peruse it, and judge whether of those two writers have gone further in this determination; And if you shall not meet with convincing reasons to bring you

home to this opinion; yet, at least wise
 find cause enough to retaine a charitable,
 and favourable conceit of those, who are
 (as they thinke, upon good grounds) o-
 therwise minded; and whilest it is on all
 parts agreed by wise and unprejudiced
 Christians, that the calling is thus ancient
 and sacred; let it not violate the peace of
 the Church to scan the originall, whether
 Ecclesiasticall, Apostolicall, or Divine.
 Shortly, let all good men humbly submit
 to the Ordinance, and heartily with the
 Reformation of any abuses.

*And so many as are of this mind, Peace
 be upon them, and the whole
 Israel of God.
 Amen.*



The



The Question.

whether Episcopacie bee of Divine right ? That is, whether the Apostles ordained this Government of the Church, that not onely one should bee placed over the people, but over Presbyters and Deacons, who should have the power of Imposition of Hands, or Ordination, and the direction of Ecclesiasticall Counsels.



His was anciently denied by *Aerius*, as is related by *Epiphanius*, in his 75 Heresie, and by *Iohn* of *Hierusalem*, as appears by *Hierome*, in his Epistle to *PAMMACHIVS*. And there are not wanting in these *Dayes* many learned and pious men, who, although they acknowledge *Aerius* to have erred, in that hee should disallow of that manner of Ecclesiasticall

call government, which had beene received by the whole world; yet in this they agree with him, that Episcopall government is not of Divine Right. From whose opinion why I should sever my judgement, I am moved by these strong reasons, famous examples, and evident authorities.

My judgement is this;

First, in the *Apostles* Epistles the name of *Bishop* did never signifie any thing different from the office of a *Presbyter*. For a *Bishop*, *Presbyter*, and an *Apostle*, were common names, as you may see *Acts* 20. *Phil.* 1. v. 1. *Tit.* 1. 1. *Pet.* v. 12. *Acts* 1. 20.

Next. In the chiefe Apostolicall Church, the Church was governed by the common advice of *Presbyters*; and that for some yeares in the time of the preaching of the *Apostles*. For first of all, companies must be gathered together, before we can define any thing concerning their perpetuall government.

Then, the *Apostles*, as long as they were present or neere their churches, did not place any *Bishop* over them, properly so called, but onely *Presbyters*, reserving Episcopall authority to themselves alone.

Lastly, after the Gospell was faire and neere propagated, and that out of equality of *Presbyters*, by the instinct of the Devill, *Schismes* were made in Religion, then the *Apostles* (especially in the

the more remote places) placed some over the *Pastors*, or *Presbyters*, which shortly after, by the *Disciples* of the *Apostles Ignatius*, and others, were onely called *Bishops*, and by this appellation, they were distinguished from *Presbyters* and *Deacons*.

Reasons moving me to this opinion? First, *Hierome* upon the 1. chapter of the Epistle to *Titus*, writeth, that a *Presbyter* is the same with a *Bishop*, and before that, by the instinct of the *Devill*, factions were made in Religion, and it was said among the people, *I am of Paul, I of Apollo, but I of Cephas*, the churches were governed by the common counsell of *Presbyters*: afterwards it was decreed in the whole word, that one chosen out of the *Presbyters*, should be placed over the rest,

From whence I thus argue.

When it began to be said among the people, *I am of Paul, I of Apollo, but I of Cephas*, then one chosen out of the *Presbyters*, was placed over the rest.

But whiles the *Apostles* lived, it was so said among the people. As the first Epistle to the *Corinthians*, besides other of *St. Pauls* Epistles, puts it out of doubt. Therefore, while the *Apostles* lived, one chosen out of the *Presbyters* was placed over the rest.

Again, There can be no other terme assigned, in which *Bishops* were first made, then the time of the *Apostles*; for all the prime successors of

the *Apostles* were *Bishops* : witnesse the successions of *Bishops* in the most famous churches of *Hierusalem, Alexandria, Antioch, and Rome*, as it is in *Eusebius*, therefore, either the next successors of the *Apostles*, changed the force of Ecclesiasticall government, received from the *Apostles*, according to their owne pleasure, which is very unlikely, or the *Episcopall* government came from the *Apostles* themselves.

Besides, even then in the time of the *Apostles*, there were many *Presbyters*, but one *Bishop*, even then in the time of the *Apostles*, ὁ πρεσβυτης, he that was placed over the rest, which afterwards was called *Bishop*, did impose hands, or ordaine *Ministers* of the Word, which *Presbyters* alone did not presume to doe. Even then, therefore, the calling of *Bishops* was distinct from the Office of *Presbyters*.

If any desire the examples of *Apostolicall Bishops*, the books of the antient are full of ὁ *Episcopall* authority, of *Timothy*, and *Titus*, either of which, howsoever, first performed the office of an *Evangelist*, yet notwithstanding, ceased to bee an *Evangelist*, after that *Timothy* was placed over the Church of *Ephesus*, and *Titus* over the church of *Crete*; For *Evangelists* did onely lay the foundations of Faith in forraigne places, and then did commend the rest of the care to certaine *Pastors*, but they themselves went to other Countries, and Nations, as *Eusebius* writes in his 3^d. booke of Ecclesiasticall History, and 34. chap. But *Paul* taught sometimes in *Ephesus* and *Crete*
and

and laid the foundations of Faith there ; therefore he commandeth *Timothy* to stay at *Ephesus*, & *Titus* at *Crete*, not as *Evangelists* but as governors of the Churches.

And indeed, the Epistles, written to either of them, doe evince the same ; For in these, he doth not prescribe the manner of gathering together a church, which was the duty of an *Evangelist*, but the manner of governing a church, being already gathered together, which is the duty of a Bishop and all the precepts in those Epistles, are so conformable hereunto, as that they are not refer'd, in especiall to *Timothy*, and *Titus*, but in generall to all Bishops, and therefore in no wise, they suit with the temporary power of *Evangelists*.

Besides, that *Timothy*, and *Titus*, had Episcopall jurisdiction, not onely *Eusebius*, *Chrysostome*, *Theodore*, *Ambrosius*, *Hierome*, *Epiphanius*, *Oecumenius*, *Primasius*, *Theophylact*, but also the most antient writers, of any that write the History of the new Testament, whose writings are now lost, doe sufficiently declare. *Eusebius* without doubt appealing unto those, in his 3. book of Ecclesiasticall History and 4. chapter, *Timothy* (saith he) in Histories is written to be the 1. which was made Bishop of the church of *Ephesus*, as *Titus* was the first, that was made Bishop of the church of *Crete*.

But if John the Apostle, and not any antient disciple of the Apostles, be the author of the Revelation, hee suggests unto us, those seven new Examples of Apostolicall Bishops :

For all the most learned Interpreters interpret the seven Angels of the Churches, to be the seven Bishops of the Churches ; neither can they doe otherwise, unlesse they should offer violence to the text.

What should I speake of *James* not the *Apostle*, but the brother of our *Saviour*, the sonne in law, of the Mother of our Lord : who by the *Apostles*, was ordained Bishop of *Hierusalem*, as *Eusebius*, in his 2^d book of Ecclesiasticall History, and 1 chap. out of the 6. of the *Hypotyposes of Clement*, *Hierome* concerning Ecclesiasticall writers, out of the 1. of the Comments of *Egesippus*, relate, *Ambrose* upon the 1 chap. unto the *Galatians*, *Chrysostome* in his 23. Homily upon the 15. of the *Acts*, *Augustine* in his 2^d book and 37 chap. against *Cresconius*, *Epiphanius* in his 65. Heresie, The 6 Synod in *Trullo*, and 32. canon, all assenting thereunto. For indeed, this is that *James* that had his fixt residence at *Hierusalem*, as an ordinary Bishop, whom *Paul* in his first, and last coming to *Hierusalem*, found in the city ; almost all the *Apostles*, preaching in other places, *Gal. 1. 19.* & that concluded those things, which were decreed in the assembly of the *Apostles*, *Acts 21.* For he was with *Chrysostome*, Bishop of the Church of *Hierusalem*, from whom when certaine came, *Peter* would not eate with the Gentiles, *Galat. 2. 12.*

From examples, I passe to authorities, which
Ignati-

Ignatius confirms by his owne authorite,
Whose Axiomes are these.

The Bishop is he, which is superiour in all chiefery,
and power. *The Presbytery*, is a holy company of
counsellours, and assessours to the *Bishop*. *The*
Deacons are the imitators of angelical vertues,
which shew forth their pure, & unblameable mi-
nistry. He which doth not obey these, is without
God, impure, and contemnes Christ, & derogates
from his order, and constitution, in his Epistle to
the *Trallians*.

In another place, I exhort that yee study to doe all
things with concord. *The Bishop* being president
in the place of God. *The Presbyters* in place of
the *Apostolick Senate*, the *Deacons* as those to
whom was committed the ministry of *Iesus Christ*
in his Epistle to the *Magnesians*.

And againe. Let the *Presbyters* be subject to the
Bishop, the *Deacons* to the *Presbyters*, the people
to the *Presbyters* and *Deacons*, in his Epistle
those of *Tarsus*.

But *Ignatius* was the Disciple of the *Apostles*,
from whence then had he this *Hierarchy* but
from the *Apostles*?

Let us now heare *Epiphanius* in his 75. Here-
sic. *The Apostles* could not presently appoint all
things: *Presbyters* and *Deacons* were necessary; for
by these two Ecclesiasticall affaires might bee dis-
patcht. Where there was not found any fit for the
Episcopacy, that place remained without a *Bishop*.

but where there was need, and there were any fit for Episcopacy, they were made Bishops. All things were not compleat from the beginning, but in tract of time all things were provided which were required for the perfection of those things which were necessary, the Church by this meanes receiving the fulnesse of dispensation.

But *Eusebius* comes neerer to the matter, and more strongly handles the cause, who in his third booke of Ecclesiasticall History, and 22. chapter, as also in his Chronicle affirmeth, that *Erodius* was ordained the 1. Bishop of Antioch, in the yeare of our Lord 45. in the 3. yeare of *Claudius* the Emperor: at which time, many of the Apostles were alive. Now *Hierome* writeth to *Evangrimus*, that at Alexandria, from *Marke* the Evangelist, unto *Heraclius* and *Dionisius* the Bishop, the Presbyters called one, chosen out of themselves, & placed in a higher Degree, the Bishop. But *Marke* dyed, as *Eusebius*, and *Bucholcerus* testifie, in the yeare of our Lord, 64. *PETER*, *PAVL*, and *JOHN* the Apostles, being then alive: therefore, it is cleare, that Episcopacy was instituted in the time of the Apostles, and good *Hierome* suffered some frailty, when he wrote, that Bishops were greater then Presbyters, rather by the custome of the Church, then the truth of the Lords disposing; unlesse perhaps, by the custome of the Church, he understands the custome of the Apostles, and by the truth of the Lords disposing, he understands the appointment of Christ, yet not so, he satisfies the truth of History.

itory. For it appears out of the first, second, and 3. chapters of the *Revelation*, that the forme of governing the Church by *Angels* or *Bishops*, was not onely ratified, and established, in the time of the Apostles, but it was confirmed by the very Son of God. And *Ignatius* called that forme, the order of *Christ*.

And when *Hierome* writes, that it was decreed in the whole world, that one chosen out of the *Presbyters* should be placed over the rest. And when I have demonstrated, that in the life-time of the *Apostles*, *Bishops* were superior to *Presbyters* in Ordination: and that each Church had one placed over it, doe we not without cause demand; Where, when, and, by whom Episcopacy was ordained? Episcopacy therefore is of divine right. Which, how the Prelates of the church of *Rome*, for almost 300. yeares, did adorne with the truth of Doctrine, innocency of life, constancy in afflictions, and suffering death it selfe for the honour of *Christ*; and on the other side, how in succeeding times, first by their ambition, next by their excessive pragmaticall covetousnesse, scraping up to themselves the goods of this world, then by their heresie, last of all by their tyranny they corrupted it, that the *Romain Hierarchy*, at this day, hath nothing else left but a vizard of the *Apostolicall Ecclesiasticall Hierarchy*, and the lively Image of the whore of *Babylon*, our Histories both antient and moderne, doe abundantly testifie.

Where

Wherefore all *Bishops* are warned from hence, that they thoroughly weigh with themselves the nature of *Apostolicall Episcopacy*, of which they glory that they are the successors.

That *Episcopacy* had two things peculiar to it, the priviledge of succeeding, and the Prerogative of ordaining : all other things were common to them with the Presbyters : Therefore both Bishops and Presbyters, should so exercise themselves in godlinesse, should so free themselves from contempt by their conversation, and so make themselves examples to their flocke ; not neglecting especially the gift of prophesying, received from above, but being wholly intent, to reading, consolation, and teaching : to meditate on these things, to be wholly conversant in them ; and so perpetually imployed in this holy function, and divine affaires, with this promise, that if they shall doe these things, they shall both save themselves, and their Auditors, but if after the custome of some great ones, they follow the pride and luxury of this world, they shall both destroy themselves, and them that heare them.

FINIS.



THE
J U D G M E N T

OF

The Learned Divine, D. *Abrahamus Scultetus*
prime Professor of Divinity at *Heidelberg*.

Concerning
L A Y - E L D E R S .

OBSERVATIONS

Vpon *1 Timothy*, by *Abraham*
Scultetus. Chap. 27.

Concerning 1. Tim. 5. 17.



Here are some that thinke this
place of Scripture is of force e-
nough to make good a Lay-
Presbytery ; for their eyes and
judgements are dazeled with
that distinction of Elders, which
they suppose, to be clearly intimated here by *St.*
Paul : But, if they shall have diligently scanned the
Bb place

place, and compared it with other Texts of Scripture, they shall soon find that the defence of Lay-Elders out of this place, is both contrary to the signification of the Word (*ἐπιστάτης*) i. e. those that rule, and contrary to the signification of the Word *Presbyter*; and that it is quite against St. Pauls perpetuall Doctrine, and it is against the judgement of all the Fathers, that have expounded this Speech of St. Paul.

It is contrary to the signification of the Word (*ἐπιστάτης* for (*ἐπιστάτης*) or Ecclesiasticall rule or government is an honour where with onely Ministers of Gods Word are invested in the new Testament, and not any Lay Persons : Wee beseech you brethren, saith the Apostle, 1 Thes. v. 12. *That you know those that labour amongst you, and are over you in the Lord, and that admonish you, and to esteeme them very highly in love for their workes sake: upon which words, saith Calvin, it is worthy to be observed; what titles he gives to Pastors. First he saith, & they labor, and then he sets them forth, by the name of rule, or governance. And Beza upon the place: it appears from hence, that the Church was governed by Pastors in common, and that the degree of a Bishop was not thought of, and therefore (*ἐπιστάτης*) to rule, is the same with (*ἡγήσας*) with to lead, because the shepheards are wont to go before their flock. But the Apostle Hebr. 13. 7. and 17. call's the Ministers of the Word Leaders. Therefore, according to Beza, we must acknowledge those that are over the people, are the Ministers of the word: neither doth Justin Martyr*
in.

in his *Apology* to *Antonius* call the (*πρεβυτεροι*) any other then the *Paster* and teacher of the *Con-gregation*.

Moreover, the defence of *Lay-Elders* out of this present text of *St. Paul*, is contrary to the signification of the word *Presbyter*, which when it is used, cōcerning the politye of the new Testament, doth alwayes signifie the *Ministers* of the word: *Act. 11. 30.* They sent their collection to the *Elders* by the hands of *Barnabas*, and *Saul*, that is to the *Ministers*, of whom it is said, *Act 14. 23.* *καὶ ἐποθροονομήσατε ἐν* They ordained them *Elders* in every Church: And *Act. 15. 2.* A maine question of faith is propounded to the *Apostles*, and *Elders* of *Hierusalem*; but what? to be decided by *Lay-men*? For the *Elders* met with the *Apostles* to consider of this matter, *Act. 15. 6.*

And the *Presbyters* are joyned together with the *Apostles* *Verse. 22.* and are distinguished from the whole Church, as also *v. 23*, and *chap. 16. 4.* Again in the 20. of the *Acts*, the *Elders* of *Ephesus* *ver. 17.* are said to be made *Bishops* to feed the flocke of *Christ*, *ver. 18.* And in *Acts 21, 18.* and the verses following, the *Presbyters*, or *Elders* of *Jerusalem* instruct the *Apostle Paul* what he is to doe; and therefore were no *Lay-men*. In this very Chapter, when *Timothy* is commanded to receive no accusation against an *Elder*, the *Elder* there is a teacher, as shall be showed in the next chapter. *Tit. 1. 5.* that thou maist ordaine *Elders* in every city; what kind of *Elders*? Surely, teachers; for he adds, if

any be blamelesse, &c. for a *Bishop* must be unrep-
proveable, &c.

And *James* 5. 14. The sicke are bidden to send
for the *Elders* of the Church, that they may pray
over, and anoint the sicke with oyle in the name
of the Lord, which is no *Lay-mans* duty: 1 *Pet.* 5
1. The *Elders* I exhort who am also a fellow-*Elder*,
feed the flock; How is he a fellow-*Elder*, but be-
cause he is a teacher as they?

And they are charged to feed the flock, therefore
Pastors, 2 *Ioh.* 1, & 3. *Ioh.* 1. *John* the *Apostle*
without all question is called an *Elder*. *Ignatius*
makes often mention of *Elders*, or *Presbyters* in his
Epistles, but never of *Lay-Elders*. And in his E-
pistle to those of *Tarsus* describing the Ecclesia-
sticall *Hierarchie* of his time, he saith (ὁ ἐπὶ ἐκκλησίᾳ)
Let the *Presbyters* be subject to the *Bishops*,
and the *Deacons* to the *Presbyters*, and the *Lay-men*
to both *Deacons*, and *Presbyters*: And, to the *Mag-
nesians*; As the Lord saith he, doth nothing with-
out the Father: so neither doe you without your
Bishop, neither *Presbyter*, nor *Deacon*, nor *Laick*.
Where observe that the very *Deacons* did not sit in
the *Presbytery Apostolique*, much lesse *Lay-men*.

Thirdly, the defence of *Lay-Elders* out of the
17. vers. of *Ch.* 5. of the 1. *Tim.* is against the
perpetuall doctrine of *St. Paul*: for to give honour
to the *Presbyters*, or *Elders*, is to honour them
with maintenance, out of the publique stock of the
Church; for so the *Apostle*, before, commands
those that are indeed *Widowes* to be honoured,
that

that is to be deligned to publique attendances, and allowances; And the reason which the *Apostle* gives, confirms this explication of the honour required; When he saith thou shalt not muzzle the Oxe that treadeth out the corne: And in *Matthew* the honor of Parents is chiefly to be taken of meate and maintenance, which signification is very familiar and proper to the word (*Kabud*) used in the fifth commandement, and so the word is expounded by *Marke* 7. 12. But maintenance, out of the stock of the Church, the *Apostle* would not have to be given even to such poore Widowes, as could be otherwise provided for; as before *vers.* 16. And he himselfe laboured with his owne hands, that he might not be burdensome to others, much lesse would have the chiefe of the Laity, who abound with wealth to be maintained of the common store; and that more liberally then others: For, if by those that rule well, you shall understand both Lay-Elders and sacred also, you must needs conclude, that they are all worthy of double honour, both those which rule, and those which labour in Doctrine: which conclusion the *Apostle* is against else-where; whilest hee saith, those which serve at the altar, must partake of the altar. And the Lord himselfe, who hath appointed that those which preach the Gospell should live of the Gospell, *1 Corinthians* 9. 13. 14. Whereupon *Hierome* in the same place; He would, saith hee, have them to veeld carnall things to those

of whom they receive spiritual things, because they being taken up in teaching, cannot provide necessary things for themselves. Yea, I say yet more, if St. Paul had, by those that rule, understood *Lay-Elders*, certainly he would some-where have put them in mind of their duty, or, at least have made mention them, 1 Tim. 3. where he doth not omit to give charge even of Deacons, and Deaconesses: But he doth neither of the two, but presently after the mention of Bishops, or Presbyters that were Pastors, he falls into the speech concerning Deacons, and their wives; so as it is a plaine prooffe that *Lay-Elders* were utterly unknowne to him.

Fourthly, the defence of *Lay-Elders* out of this place is utterly against the judgment of the fathers, so many as ever have expounded this text of the Apostle: Neither indeed is there any necessity at all, that because the Apostle saith, those especially that labour in Word and Doctrine, therefore we should devise new *Elders* to be taken out of the common people: For it was well knowne, that those of the *Clergie*, which are over the Lords flocke, have their distinct Offices, and employments. There are of them, which administer Sacraments, make publique prayers, privately admonish faithfull people, and with-hold them from sinning; there are others, which being indued with excellent gifts of speaking, imploy themselves in being teachers and guides to mens soules in the way to heaven, and the labors of these men, which are taken by them, in word and doctrine

Doctrine, are justly preferred before the service of them, which administer the Sacraments, and make prayers for the Church; even by the Testimony of the *Apostle* himselfe, who saith; *Christ sent me not to baptize, but to preach the Gospel*, 1 Cor. 1. 17. *He was sent for both purposes*, but the chiefe end of his mission, was, the preaching of the Gospel.

Whosoever therefore, thus rule the people, whether they doe administer the Sacrament, or onely preach the word, or whether they doe both, are worthy of double honour; where a certaine number is put for an uncertaine, double honour, that is greater and more then others; Although some are of opinion, that here by *Apostolique* authority there is a greater portion assigned to the Governours, then to others that appertaine to the Church, others interpret it of that double honour which is fit for governours to have; one, of an awfull reverence and command, the other of more largeness of maintenance; that they be, both, observed, and respected above others, and, that they have a more liberall provision of necessities for their livelyhood; But the first of them is the more simple exposition of the words. He therefore, holds those, that are set over the people worthy of double honour; And why double? A little before he had given them order about the honoring, that is maintaining of their Widowes, at the charge of the Church: From the Widowes, he passeth to the *Elders*, or *Presbyters*; whom, if they rule well, he would have honoured with a double allowance, that

that is greater then that of the Widowes, both by
 reason of their office, and by reason of their family;
 and amongst those that rule, yet againe, hee would
 have those most regarded, who are imployed not
 so much in administering the Sacraments, as in
 preaching the Word, I doubt not but this is
 the most true explication of this
 place.

FINIS.